THE PACIFIC CHURCHMAN

ADOPTED AS THE OFFICIAL ORGAN OF THE PROVINCE OF THE PACIFIC WHICH INCLUDES THE DIOCESES OF CALIFORNIA, LOS ANGELES, OLYMPIA, OREGON, AND SACRAMENTO AND THE MISSIONARY DISTRICTS OF ALASKA, ARIZONA, EASTERN OREGON, HAWAIIAN ISLANDS, NEVADA, IDAHO, PHILIPPINES, SAN JOAQUIN, SPOKANE AND UTAH

God is Working His Purpose Out.

God is working His purpose out, as year succeeds to year;
God is working His purpose out, and the time is drawing near;
Nearer and nearer draws the time, the time that shall surely be,
When the earth shall be filled with the glory of God, as the waters cover the sea.

From utmost East to utmost West, where'er man's foot hath trod,
By the mouth of many messengers goes forth the voice of God.
Give ear to Me, ye continents—ye isles give ear to Me,
That the earth may be filled with the glory of God, as the waters cover the sea.

What can we do to work God's work, to prosper and increase
The brotherhood of all mankind—the reign of the Prince of Peace?
What can we do to hasten the time, the time that shall surely be,
When the earth shall be filled with the glory of God, as the waters cover the sea.

March we forth in the strength of God with the banner of Christ unfurl'd,
That the light of the glorious Gospel of Truth may shine throughout the world;
Fight we the fight with sorrow and sin to set their captives free,
That the earth may be filled with the glory of God, as the waters cover the sea.

All we can do is nothing worth, unless God blesses the deed,
Vainly we hope for the harvest, till God gives life to the seed;
Yet nearer and nearer draws the time, the time that shall surely be,
When the earth shall be filled with the glory of God, as the waters cover the sea.
Amen.

A. C. AINGER

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San Francisco, June, 1916

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RALPH CONNOR ON CHURCH OF ENGLAND

THE Rev. C. W. Gordon (Ralph Connor), pastor of one of the largest Presbyterian churches of Winnipeg, has been preaching a series of sermons on "The Creeds of Christendom." His first subject was "The Treasures and Inheritance of the Anglican Church." In the course of an eloquent address, as reported by the Winnipeg *Free Press*, Mr. Gordon stated that of all the churches the Church of England was easily the oldest. He said the Church of England had existed from the beginning of the Christian era, and is older than the state and empire, and for nearly 1,800 years has shown a steady growth. He reiterated the historic fact that the Bishops of the Church held their office by the laying on of hands in an unbroken succession from the Apostles, who received their commission from Jesus Christ. The preacher remarked that it was a popular idea that this Church is an outgrowth of the Church of Rome. "This is not so," said Mr. Gordon. "The Church had been for a period under the influence of Rome but had always been composed of men who fought against papal authority." He said all nonconformity sprang from the Church of England, while the finest hymns and most inspiring music in the world came from the members of this communion. The greatest scholarship was seen here; to this Church, said the preacher, we owe the Bible as well as the Prayer Book which was a work worthy of being placed on a par with the Bible. He spoke of the simple faith of the members, and of the beautiful places of worship, the beautiful prayers, the beautiful vestments and service and hymnal, remarking in passing that the Anglicans laid a marvellous emphasis on prayer, and that the non-conformists may well sigh for the atmosphere of a Prayer Book when they hear their extemporaneous prayers jumbled and poorly phrased. In recapitulating he emphasized the beauty and dignity of the service of the Anglican Church, stating that in the non-conforming churches much depends on the minister in the pulpit, but in the Anglican Church the people take a large part, and all in all present the world with the truly beautiful Christ.

THE HISTORY OF THE DIOCESE OF CALIFORNIA, from 1849 to 1915 and of each of its divisions, Los Angeles, Sacramento and San Joaquin, ought to be of interest to each of the 25,000 communicants in the State. The Rev. D. O. Kelley has labored two years in its preparation and the Rev. P. H. Hickman has written the Los Angeles Appendix. Altogether 500 pages of interesting information with portraits of Bishops Kip, Nichols, Wingfield, Moreland and Sanford and the first rectors and their churches.

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JUNE CALENDAR.

1—Ascension Day.
4—Sunday after Ascension.
11—Whitsunday.
12—Whitsun-Monday.
13—Whitsun-Tuesday.
14-16-17—Ember Days.
14—Ordination—Grace Cathedral.
18—Trinity Sunday.
24—Nativity St. John Baptist.
25—First Sunday after Trinity.
29—St. Peter, Apostle.

THE CHRISTIAN LIFE A GROWTH.

Ray O. Miller, B. D.

The normal process of development in the Christian life is growth: "And Jesus advanced in wisdom and stature (a natural process) and in favour with God and men" (also a natural process of growth). Have you ever remarked the dramatic antithesis contained in these words? It says "Jesus increased in wisdom and age" (not stature as ordinarily translated), which makes it an almost unconscious process: a man may have some little to do with his stature; he has nothing whatever to do with his increasing years. The fact most noticeable about Jesus was that his religion increased just like his years—silently, naturally, unfalteringly.

The thing to do is to distinguish between the normal and the incidental. The normal process is growth. We are to grow in faith just like we grow in our minds. We are to grow in grace just like we grow in years. We are to increase in virtue just like we learn our letters. I stand on Mt. Wilson in the great Observatory, beside me is the telescope used to look at the planets. I look up with my naked eye, and what do I see? Tiny discs. My friend says to me, "But I see a mighty world." I only laugh at him, and call him a poor deluded fool. That was what the wisest men of the world did with Galileo. My friend tells me about the laws of optics and the telescope. But I say that I do not believe in them, and so I take my way down the mountain side—disbelieving, an atheist. But another man goes up to the Observatory and looks through the great telescope, and beholds the wonders of God's heavens—stars, and worlds, and constellations. What was the difference? Why, my friend put himself in line with natural laws, and believed, while I did not—and am an atheist.

As there are natural laws for the natural world, so there are spiritual laws for the spiritual world: and they are natural laws, too The instruments of astronomy are the telescope, and the study of mathematics; the instrument of faith is character, virtue, love, self-control, service. The man who puts himself in line with character SEES more than other men. We behold it every day, do we not? Here are two men living in the same climate, breathing the same air, eating the same food. One is cynical, harsh, pessimistic, suspicious. The other sees God in every flower by the roadside, faith is discerned in every act of love, and life bubbles over with joy and laughter. The difference is one of character—growth: the normal and abnormal.

The way for us Christians to live is—to grow.

I am aware that the normal in religion has often been displaced by the incidental. Some one once asked me if it was not necessary to be "converted." Conversion as a popular evangelistic word is a bad word. It implies filth which most often never existed; it has in it the aroma of wild oats, and penitential psychology. It is of the earth earthy.

Perhaps there is nothing else to do with some people but to convert them. Gangrene and pus imply an operation, but gangrene and pus are not the normal things to think about. I suppose there are diseased, distorted, abnormal souls who need conversion—the miracle of the God-life, but it is incidental rather than normal.

Then there is natural depravity. Natural depravity is the phrase under which mankind blames its own sins on God. The child, which through the failure of parents, its social environment, and its own weakness sets its self about with limitations similar to those of the animal world, is called "naturally depraved," and the inference is that it is to be blamed on God in His creative life. It is in fact a purely human limitation—the lack of proper growth.

A young man of wealthy parents forged a check the other day. He did not need to. The Judge let him off with a suspended sentence, remarking that he talked and acted more like a boy of sixteen than a man of twenty-nine. Immaturity is a well recognized fact in penology. There are two kinds of immaturity, of course—that with a physical basis and is not preventable, the other purely a matter of social or self-imposed limitation, is preventable, and is a matter of religious responsibility.

Religion recognizes three lines of responsibility, or rather opportunity:

First, every child has the right to proper parentage—a parentage based on love, health, and self-control. A great proportion of the derelicts of humanity is attributable to bad parentage.

Secondly, every child has the right to expect not only proper mental training, but also life culture—culture of the soul—the right ideas of God, of human destiny, of moral sanctions, the lessons of liberty without license. This takes up what is supposed to be the main function of the Church: the sermon, the Sunday School, the Holy Communion, Christian reading. So far we have only been playing with the moral welfare of our children. The surprise is that things have turned out as well as they have. The one haphazard, willy-nilly, irresponsible realm of interest is right here. If we really valued the moral advancement of our children (believing as we are supposed to believe that the Church is the bulwark of our religious life), do you suppose that our people would fail to fill the pews every Sunday, and make their whole parish vital with constructive effort? It would be a bee-hive of willing industry.

Thirdly, every child has the right to expect a fair social environment. Here is a boulder on a tiny projection. Below is the deep valley. A very small push, and over it goes. That represents our social environment today. Let a young man or woman take a first step wrong, and all the forces of hell are after them: the red-light, the saloon, the gambling den, the drug store—all open their yawning mouths to receive them. We make it so. We make the social environment like a cinder in a powder mill. We license, and wink at, and take the profits of these things.

It is the duty of religion to help build a helpful social environment, so that instead of being easy it would be hard for any of our boys and girls to go wrong and stay wrong.

The help for it is growth—in knowledge, methods, culture, ideals—the long way of natural growth.

And because religion is natural like increasing years, it is a big job. There is nothing little about it—either in its demands or its returns. It demands *all*. "If any will come after me let him deny himself, forsake all, and follow me." And in return it promises "manifold more in this present world, and in the world to come everlasting life." It is not a matter of going to Church every Sunday: it is that and infinitely more—a crucial, vital, living, active interest in humanity. If that is not found in the Church, then in the name of God we ought to construct some other institution that will do it.

It is not a matter of a Sunday School: it is that, and tremendously more than that. The people of many parishes ought to hang their heads in shame at the equipment, the numbers, the teaching forces that are trying to heighten the moral sense in this community. The dignified reserve, and superior airs many put on, and the way they hold up their skirts for fear the Sunday School might catch them, is pitiful and criminal.

Nor is our religion a matter of being baptized and confirmed: it is that and infinitely more. The whole social structure awaits the vital touch of religion—a faith that pushes forward the goodness of humanity until the prayer "Thy kingdom come, Thy will be done on earth as it is in heaven" shall be something more than a shallow mockery.

In the mountains you see a small tree forcing its way up through the crevice of a mighty rock, and as the tree grows it forces the powerful rock apart—silently, but nevertheless surely. That is a parable of what the Christian life should be: silent, sure, powerful, growing.

HOSPITAL HOSPITALITY.

III.

In ruddy health we are apt to think of a hospital as a fine thing—for somebody else! And it is well worth while to try to share in hospital hospitality to less favored humanity. In so far as we are able to give time or thought or money or the interest of prayer and to speak the "good word" for it, we become part-hosts for such blessed hospitality. Indeed this affords us one very excellent way to prove our gratitude for good health.

But when on some fateful day we find ourselves facing the grim fact that we ourselves have become subjects for hospital treatment; that we are summarily changed from the class of theorists or hosts to guests and to use a familiar phrase, the hospital "gets us," then verily each one can note that as a day when "a change came o'er the spirit of my dream." In the calm readjustment of the point of view in such an experience two questions are likely to become more or less absorbing, to-wit: "What?" and "Why?"—"What is the matter?" and "Why should I have anything the matter with me?" And each one of these questions, if we follow it out a little, will, I believe, help us soon to overcome the natural first dread of going to a hospital and to regard the opening of its door to receive us in values of genuine hospitality.

Take then that primary concern to find out the nature and source of the ailment. The careful physician may have his own clear expert diagnosis. But he may wish to verify it. And to that end the hospital offers him what is sometimes called the "group system." There are assembled the appliances, like the X-Ray and laboratory, for all the most modern scientific tests known to the healing art. These are hardly practicable for even the wealthiest home. Along with these is the group of specialists which can be summoned in counsel from the hospital staff or elsewhere. Of course at the home there may be and is the consultation in a crisis, but that when possible not seldom results in assignment to the readiest and fullest provisions of the hospital, rather than in the attempt to supply the home of affluence with apparatus and professional experts, however negligible questions of expense may be. The pertinency of the old proverb, "*In the multitude of counsellors there is safety*," is really an everyday affair and reason for existence of a well ordered hospital. And so far as answering that question "What is the matter?" is concerned, to say nothing of the after treatment, this "group system" sometimes really gives the hospital patient of moderate means, or of the free treatment on an endowment or otherwise, an advantage over the rich patient who tries to get along without the hospital and throws upon his, it may be reluctant, family physician responsibilities lacking their exercise amid the better environment of all this. Moreover a sense of the hospitality of a hospital might well lead many a tired and worn body and mind with no particular disease, to make use of it and its comforts for a simple "rest cure" and so to give glad expression to that which is really implicit in hospital hospitality that it stands distinctly and happily for the "ounce of prevention" of sickness as truly as for the "pound of cure!" To be convalescent from "conniptions" in a quiet, salutary hospital regime of a week or two will sometimes save months of convalescence from an "out of sorts" condition which has been allowed to develop into chronic ills.

But granted the well ascertained knowledge of what is the matter and the prescribed course of treatment, there are few patients who with such longer or shorter period of isolation from their usual activities do not in hours which seem long and lonely, find themselves pondering on that other question, "Why? Why am I here? Why am I now in the class of the disabled?" "Why must I lie here helpless when there are so many things I ought to be doing? Why do I suffer? Why do I lose my health?" It will not be strange if rebellious thoughts creep in and the very physical wellbeing and buoyant vigor of attendants and visitors seem in contrast to mock us. There are fortunately in the hospital routine many diversions from such disturbing musings and this in itself is a phase of hospital hospitality with which the kindly physician and nurse and opportunity for the thought and visits of friends have much to do. But a diversion is not an answer. And while recovery oftentimes relegates the question into the background, that does not remove it altogether or give any secure answer to it. Furthermore it may be doubted whether an entirely logical and satisfactory settling upon an answer to the question can be found. The profoundest philosophers have to give up the answer to the question why evil and suffering at large are in the world. And the patient can probably never reason it out why he is confined to the cot and another has rosy health. And just here comes in the peculiar agency of our holy religion. While that does not explain our sickness in the terms of a comparison, it does most soothingly and assuringly tell us how to meet it. It brings us some text like that from the eleventh verse of the twelfth chapter of the Epistle to the Hebrews: "*All chastening seemeth for the present to be not joyous but grievous yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby.*" This answers the question by an experience and not by an argument. Anyone can know it. No one can reason it out. To learn how to bear sickness by the power of the Cross of Christ is a greater cure even than to get well. And St. Luke's Hospital has in its *motif* and record and essential aim the direct and benign hospitality for the finding peace of mind and heart under such life questionings. Its cots can solve heart riddles. Its rooms can bring peace to heartaches as well as body aches. It can signify to us that St. Luke was a beloved physician of his time, but also in Prayer Book phrase, a "Physician of the soul." In our next article we hope to indicate some of the significance of the Chapel to this vital influence and hope of our hospital life. It is not necessary to take too seriously Emerson's inhospitable dictum that "Society is a hospital of incurables" to see beneath the surface of things widespread bitterness and broodings and depressions that matter even more than the ills of flesh. Nothing less will count or cure than the very hospitality of Christ Himself. That St. Luke's, thank God, can interpret into its sweetest hospital hospitality; and some day may there stand in the center of its flower bordered, sunny court out upon which so many patients' eyes can look, and facing the building with outstretched arms of welcome, that beautiful statue in which the sculptor so winningly represents in a message of marble the Christ as saying "*Come unto me all ye that labor and are heavy laden and I will give you rest.*"

WILLIAM F. NICHOLS.

IN MEMORIAM.

The Rev. Dr. F. D. Miller, Priest-in-charge of Grace Church, Livermore, died suddenly at his home in Irvington Thursday evening, April 27th. At 6 o'clock that evening he telephoned to Livermore in regard to Church matters and at about 7:45 o'clock word was received there of his sudden passing away. On Palm Sunday the Doctor remarked about not feeling entirely well, but on Easter Sunday both he and Mrs. Miller spent a happy and successful day at Livermore, where both are highly regarded, and where the Doctor had found, in his short incumbency, such gratifying response to his labors. On the First Sunday after Easter, April 30th, the service at Grace Church was taken by the Rev. W. M. Bours. The service, in sermon, personal tribute and special prayers, was in the nature of a Memorial to the late Priest-in-charge.

Livermore, April 30, 1916.

To our Brethren in Christ of Grace Episcopal Church.

Dear Friends:—

We, the members and congregation of the Presbyterian Church, Livermore, wish to extend the hand of sympathy in the hour of trial. May the loss of a Minister beloved bring you closer to our Lord and may the great Head of the Church bring to your aid a Shepherd, who shall guide you out into paths of service and help to knit your hearts together even more closely than they are at the present time.

Your Brethren in Christ,

The Presbyterian Church, Livermore.

(Signed) W. J. Clifford, *Minister.*

(Signed) J. M. Doty, *Clerk of Session.*

Dr. Miller was ordered deacon in 1885 and priest in 1886, and served in the California mission field up to 1891, when he was rector of St. Paul's, Bakersfield, for four years. Removing to the Diocese of Springfield, he was Secretary to the Bishop for two years, and Secretary of the Diocese in 1899. He was rector at Elkhart, Ill., to 1903, and St. Mark's, Erie, Pa., to 1909, when he removed to Island Pond, Vt. Returning to California in 1914, he was rector of Holy Innocents', San Francisco, for a year, and retired to a country home at Irvington, taking Sunday duty at Livermore. His sincerity and faithfulness have made for him many friends wherever he has done the Master's work. The University of California gave him the degree of LL. B. in 1882 and D. C. L., 1900.

The Parish of St. James, San Francisco, has lost one of its strong supporters in Mr. William Medina, who died April 29th after a long and weary sickness. Mr. Medina had for many years served as vestryman of Old St. Peter's, and had been always a reliable aid to its successive rectors. After the earthquake he identified himself with St. James and soon became Senior Warden, then Treasurer, which later office he filled faithfully to the day of his death. His stewardship was in exact order.

St. James' has lost a faithful communicant, a right loyal and conscientious officer, and the rector has lost a noble friend.

The funeral service was conducted by the Rev. S. J. Lee on May 1st in St. James', vestrymen, Odd Fellows and the choir attending. The Rev. C. I. Miel, rector of St. Peter's, officiated at the Committal Service in Oakland.

To know Mr. Medina was to love him and to love him was to realize his sterling worth and Christian character. He died as he had lived, "a Churchman."

THE SEAMEN'S INSTITUTE.

The Rev. Chas. P. Deems, sometime Assistant Superintendent of the New York Institute, though in the line of succession to the head of that Institution, has accepted the position of Superintendent of the San Francisco Branch and is expected to arrive about June 15th.

The conditions of his acceptance are that it shall be strictly a Church Institute and that he will expect the earnest cooperation of Church people in his efforts to care for the many sailors who call at this port.

The Rev. Dr. Mansfield, Superintendent of the New York Institute, which now occupies its million dollar home, will be at the General Convention to awaken a nation-wide interest in this most important part of the Church's work.

The following letter recently received by Bishop Nichols from the Reverend Mr. Mullineux who felt the call "to do his bit" for his home country, returning to it via New Zealand, will interest his many friends who know of his excellent work as Chaplain of our Seamen's Institute and elsewhere in the Diocese:

"Christchurch, N. Z., April 27, 1916.

"My dear Bishop: * * * I am sending you a detailed account of the singing of the Rarotonga boys and of the Commemoration Service in the Cathedral here. The Rarotonga boys belong to the London Missionary Society's Church and Mission on the Island. About 60 of these boys are constantly on the move between Tahiti and Rarotonga to load and unload the cargoes at both places. We loaded at Tahiti about 10 a. m., leaving about the same hour the next day. All through the 24 hours the boys were working. They looked tired out when we left, but in the evening they gathered in the bows for their service, sitting on billards and anchors and coils of rope. They arranged themselves in groups, and I shall never forget the sight. The moon and the stars were shining brilliantly and the setting was to me more beautiful than any church setting for worship. A touching scene truly! These children of Nature praying to God under His canopy at the close of their hard day's work. No Cathedral service ever witnessed greater reverence during the worship of God. Every head was bowed and perfect silence reigned as one of the boys poured out his soul to the Almighty on behalf of his fellow-workers.

"The singing of these men held one spellbound. Their time and rhythm were perfect, and the counterpart and fugue singing only equalled by their harmony. Most of the hymns provided examples of each kind of singing—the voices ranging from falsetto and light tenor to deep bass. In addition to these voices one section added a wonderful effect. For several measures they emitted sounds to perfect time and rhythm, accompanied by rhythmic movements of the body. The noise seemed to be produced by expelling the air from the lungs by the diaphragm. The effect was wonderful. Each verse was invariably ended by a long droning note of several measures. The timbre of this note was that of a double diapason stop—truly magnificent. This droning note was finally cut short by an expulsion of air by the diaphragm and after the briefest of pauses the second verse was commenced by a perfect attack. In the more complicated hymns the boys were conducted by their foreman. He had no baton but with the aid of hands, feet and chest (the men's limbs are wonderfully supple), he completely controlled the singing.

"One naturally asks: 'How is it these men sing so well?' It is the result of constant practice. *We* need movies, races, theatres and other forms of amusement to vary our existence. These children of nature use the gifts God has given them to the fullest. They will sit for hours after the day's work improving their voices for the glory of God, and I think they get more happiness and content out of life than we do.

"The service in the Cathedral on Anzac Day was of quite a different type, but 'twas very beautiful and impressive. The large edifice was packed with soldiers and civilians. The large choir of men and boys walked to their stalls as the organist played the last few bars of 'O Rest in the Lord.' The service commenced with 'O God Our Help in Ages Past,' followed by a most telling rendering of Romans viii: 31 to end. Then followed that beautiful anthem of Mendelssohn's, so comforting to the bereaved, 'Happy and Blest Are They Who Have Endured,' most feelingly rendered. A short address by the Lord Bishop, every word to the point, preceded the singing of 'Jesus Lives, Thy Terrors Now Can No Longer, Death, Appall Us.' Then followed a series of well-selected prayers and intercessions—a Thanksgiving for Anzac Day and the great hymn, 'For All Thy Saints,' sung with great effect. The Lord Bishop gave the benediction and the doors were thrown open so that the vast crowds outside who had been unable to obtain admission might hear the singing of the National Anthem. The day was marked in every possible way. Race meetings were abandoned, the financial loss counting for nothing on such an occasion. Places of business and saloons were closed, and one really felt that the nation was at prayer.

"I expect to be moving in a few days but am not allowed to say anything about my movements.

"My kindest regards.

"Your obedient servant,

"M. MULLINEUX."

CLERGYMEN'S RETIRING FUND SOCIETY.

The Clergymen's Retiring Fund Society held its semi-annual meeting in the Church Missions House, May 12th. The Treasurer's report showed larger receipts during the last six months than in any previous year of the society's history, of which $41,000 was added to the invested fund, which now stands at over $400,000. The last distribution to annuitants totaled $23,026.25. New members are constantly availing themselves of the benefits of the society, which is more and more demonstrating its adaptability and usefulness to meet the needs of those of the clergy who choose to connect themselves with it.

PENSIONS OR ANNUITIES.

To the Editor of *The Pacific Churchman*:

In view of the many questions which are being asked as to what relation, if any, the Clergymen's Retiring Fund Society is to sustain to the new Church Pension Fund, will you kindly permit me as its Financial Secretary to make through you a brief authoritative statement on the subject.

The plan upon which the Clergymen's Retiring Fund Society has been providing annuities since 1874 for such clergymen as have chosen to connect themselves with it is clearly defined upon the basis of self-help. It involves small annual contributions to secure an annuity at sixty years of age to be accepted, not as a gratuity, but as a right, because conditions have been complied with which involve that right. The capital fund of the society, which has now reached the total of over $400,000, has been created by the dues of members and the gifts of others who have sympathized with its plan and purpose.

The establishment of the new Church Pension Fund will in no way interfere or conflict with the operation of the Retiring Fund Society, and the pensions to be provided for by it will be granted irrespective of the annuity to which any pensioner may have become entitled by reason of his membership in that society. The pension and the annuity will supplement each other to the greater benefit of the recipient. No merger of the two corporations has been proposed or considered.

The beneficent work of the Clergymen's Retiring Fund Society will therefore be carried on as heretofore, in scrupulous discharge of its legal and moral obligations to its members, and relying as heretofore upon its friends among the generous laity to supplement the efforts of its members in building up and maintaining an agency of such demonstrated usefulness and benefit to clergymen of the Church.

HENRY ANSTICE.

Church Missions House, New York, Easter Monday.

A GLAD MORTGAGE CREMATION.

On Tuesday, May 16th, at the residence of Mrs. L. F. Monteagle in San Francisco, after a luncheon given to Mrs. Whitelaw Reid, who was leaving for the East that afternoon, there was an interesting ceremony. In the new era for St. Luke's Hospital with its noble provision of modern buildings and apparatus and its recent acquisition of the remainder of a complete block for its site, there was still the heritage of a mortgage of some $32,000 of long and unwelcome standing. With high gratitude to God, which has by no means been forgotten in all the recent munificent accessions of the hospital, there is now the crowning satisfaction of having that final debt entirely paid. The benefactors of the memorial buildings and improvements, Mrs. Monteagle and Mrs. Reid and Mr. Ogden Mills, together with a few directors and friends have recently contributed the full amount necessary, and Mr. William H. Crocker, in behalf of the directors, hostess and guests assembling around the fireplace after the luncheon, held the mortgage, while each one of those present with a lighted taper helped to kindle the flame consuming the sinister document. The rejoicing over the removal of the incubus is the greater in that now with no debt and with its unsurpassed appointments and growing prosperity, every penny of earnings can be turned into betterment and enlargement of opportunity for its "aid of humanity." There are no corporate dividends for distribution to any one. The record for proper free service is enlarging from year to year and can be increased by the endowment of rooms and beds; by gift and legacy. Where there is the ability to pay no accessory of modern extra service is lacking, while the aim is to also furnish to those of moderate means as to those without means, whom the Church should aid, the very best of skill and comfort. And throughout, with the utmost freedom of choice and with no obtrusiveness, by the services of the Church in the beautiful chapel and by an atmosphere of the sympathy and succor of Christ Himself there is the *motif* of a true Church hospital to "heal the sick" by every possible influence upon the patient to regard Christ Himself in the phrase of the old prayer as the "Chief Physician."

Diocese of California

Grace Cathedral

Order of Services.

SUNDAYS:
8:00 a. m.—Holy Communion.
9:45 a. m.—Sunday School (Grace Chapel).
11:00 a. m.—Morning Prayer with Sermon.
11:00 a. m.—Holy Communion with Sermon (First Sunday).
12:15 p. m.—Holy Communion (Other Sundays).
4:00 p. m.—Organ Numbers.
4:30 p. m.—Choral Evensong with Address.

DAILY to June 14:
8:30 a. m.—Morning Prayer.
5:30 p. m.—Evening Prayer.

WEDNESDAYS:
10:00 a. m.—Holy Communion.

THURSDAYS:
7:00 a. m.—Holy Communion.
8:00 p. m.—Bible Class for Men (Chapel).

SAINTS' DAYS:
7:00 and 10:00 a. m.—Holy Communion.

The Cathedral.

The following description of the Cathedral of St. John the Divine, New York City, with a few slight changes, may in some lesser degree apply to our own, when the work upon it is resumed:

"Slowly the Cathedral rises, in what unknown years to stand finished! Crowning a city of new people, let it be hoped, of better laws. Finished and standing on its *hill* for the order of the streets, for order in the secret places of the soul. Majestical rebuker of the waste of lives, rebuker of a country which invites all lives into it and wastes lives most ruthlessly, lives which it stands there to shelter and to foster and to save.

"So it speaks to the distant through space and time; but it speaks also to the near. It begins to send its annunciation onward into ages yet to be, so remote, so strange, that we know not in what sense the men of it will even be our human brothers save as they are children of the same Father.

"Between this past and this future, the one of which cannot answer because it is too late, and the other of which cannot answer because it is too soon, stands the Cathedral in a present that answers back to it no more. For a world of living men and women see kindled there the ancient flame that has been the light of all earlier stations on that solitary road of faith which runs for a little space between the two eternities—a road strewn with the dust of countless wayfarers bearing each a different cross of burden, but with eyes turned toward the same Cross of hope. . . . An unnumbered throng begin to hear of it, begin to look toward it, begin to grow familiar with its emerging form. In imagination they see it . . . bathed in the glories of the morning sun. As they hear the roar of the western . . . ocean, its organ speaks of a divine peace above mortal storm. Pilgrims from afar, known only to themselves as pilgrims, being pilgrim-hearted but not pilgrim-clad, reach at its gates the borders of their Gethsemane. Bowed as penitents, they hail the lily of forgiveness, and the resurrection."

(Adapted from James Lane Allen's "A Cathedral Singer.")

Cathedral Notes.

A Bible Class for men is being held on Thursday nights in the chapel. The dean is conducting the class and all men who attend the Cathedral services are cordially invited to be present and to bring other men with them. The class begins at 8 o'clock, and lasts just an hour. Discussions of the subject are deferred until after the lecture, when all who choose to do so are invited to ask questions or make suggestions. This arrangement has been made so that the meeting may be kept within the scheduled time and be helpful to all.

A grand Shakespearean pageant was held in a portion of the Sutro Forest, corner of Nineteenth Avenue and Sloat Boulevard, in the Forest Hill tract, under the auspices of Hamlin School, on Saturday, May 20th. Part of the proceeds were given to the choir camping fund, and several members took part.

Through the efforts of Miss Sallie Maynard, assisted by a few friends, plans for the beautifying of the Cathedral grounds are already well under way. Mr. Maclaren, of Golden Gate Park, is giving the committee the benefit of his expert knowledge, and many friends of the Cathedral in the city, across the bay and down the peninsula, are co-operating.

The Rev. F. W. Clampett, D. D., will spend three months in connection with Red Cross work in France and Belgium.

The Rev. Fletcher Cook, Ph. D., is engaged in active work at Wantage, Berkshire, England. He reports complete recovery of health and strength.

The friends of the Rev. and Mrs. Ross Turman will rejoice with them in the advent of a daughter on April 22nd, at the Rectory in Winnemucca, Nevada.

The Rev. Charles A. Verleger will be advanced to the priesthood on Ascension Day, June 1st, at St. Paul's Church, California near Steiner, San Francisco. Archdeacon Emery will preach the sermon.

The Annual Ordination of the graduates of the Church Divinity School of the Pacific will be held in Grace Cathedral on Ember Wednesday, June 14th, at 10:30 a. m. The Rt. Rev. Dr. P. T. Rowe, Bishop of Alaska, will be the preacher.

The Rev. Arthur L. Mitchell, for some years in charge of Christ Church and St. Andrew's Mission, San Jose, has assumed charge of St. Andrew's and Good Samaritan Mission of St. Paul's Parish, Oakland, and may be addressed at 1071 West Fourteenth Street, Oakland.

Camp St. Andrew under the leadership of Rev. George Maxwell, Bishop's Aid for Boys, will open June 14th at Tocaloma. The boys will leave at 8:15 that day and remain three weeks and on July 5th the girls and their chaperone will take possession.

This is a splendid opportunity for boys and girls to get a fine outing at small expense. The cost is $3.50 per week payable in advance and the fare $1.20 for those over 12 years and 60 cents for younger campers. Write or telephone Mr. Maxwell at 2840 Twenty-fifth Street, Telephone, Valencia 3090 for full particulars as to necessary equipment.

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One of the early Church workers of the Diocese, Mrs. Emily Lyon French, entered into rest April 18th, aged 81 years. She was well known and very active in Trinity Parish, San Francisco, in former years. Her husband, an officer in the United States Army, was killed in the Battle of Chancellorville in 1863, leaving his widow with four children. Those surviving her are Mr. F. Mortimer French, Mrs. E. W. Linforth and Mrs. Charles T. Cook. The burial was from All Souls' Chapel, Berkeley, four grandsons being the bearers: Dr. Ivan M. Linforth, Reginald Linforth, C. B. Kirby and Northrop Cook.

A set of Fair Linen for the altar of St. James', San Francisco, was presented on Easter Day by Mrs. Lee in memory of the rector's brother, MR. ALBERT WILLIAM DELANEY LEE, who died in Hong Kong, China, August, 1915, from an illness brought on by the Canton flood of that year. In the early part of 1914 Mr. Lee visited his brother in San Francisco on his way to England, intending to make another stay on his return to China in 1915. This was frustrated by the war, the route being deviated by the Suez Canal.

On the evening of Easter Day it was the great pleasure of St. Stephen's Parish, San Francisco, to dedicate the new electric light fixtures given by Mrs. Layng and Miss Curtis in memory of their mother, Mrs. Emily O. Curtis. St. Stephen's has for many long years put up with the most antiquated gas fixtures, so the sudden transition is doubly appreciated. The chancel is beautifully lighted by electric candelabra and concealed reflectors. The body of the Church has six antique iron circles, suspended by chains, carrying large candles.

While the Church was being wired the Society of the Good Shepherd had the Parish House lighted with electricity.

To the Executive Committee of the Local Assembly, the Brotherhood of St. Andrew:—

Your committee, appointed to arrange and care for the usual Noon-Day Lenten Meetings, which have been held for many years on California Street, beg leave to make this brief report.

Through the courtesy of the Merchants' Exchange permission was granted to use their assembly room, as heretofore, and by means never so easily accomplished, the several days were quickly filled for the many speakers to come and care for the usual brief devotions, with an address.

While every means was used to increase the interest and attendance in these annual gatherings, we can only report the usual average, though this was an increase over the several drawbacks of last year. This expression, however, does not prevent your committee from speaking in the highest praise of all who came to us to lead in these devotions. The interest shown by both speakers and hearers was never surpassed. In passing, we would say that a larger number of new faces appeared throughout the season, and your committee were very cordially received in the various calls made in the vicinity.

The duties encountered have found abundant returns from the continued spiritual pleasure derived in caring for the arrangements you placed with us, and we trust God's blessing may have attended every effort made in His honor.

THE CONVOCATION OF SAN JOSE.

The Spring Meeting of the Convocation of San Jose was held at St. Stephen's Church, San Luis Obispo, May 9th and 10th.

The meeting was opened with prayer by the dean at 4 p. m. Owing to the illness of the Secretary, the Rev. Hugh E. Montgomery, the regular order of business was suspended until 9:30 o'clock on the morning of the 10th. The afternoon session was taken up by two papers, one on "The Church and Morals," by the Rev. E. H. McCollister, and the other by the Rev. H. E. Montgomery on "The Church and Social Service." Both papers were most interesting and provoked considerable discussion. Mr. McCollister touched such points as the clergyman's attitude on questions involving the morals of the community; his attitude in the case of individual morals; and he also made some very pertinent remarks concerning confession. Mr. Montgomery's paper was read by the Rev. E. T. Brown, and contained much food for thought. It had great interest in the fact that it revealed a number of things about the police that are not often thought of.

At 6 p. m. supper was served in the Guild Hall by the ladies of the parish. At 8 p. m. Evening Prayer was said, with a sermon by the dean.

Wednesday morning, May 10th, the Holy Communion was celebrated at 8 o'clock, the celebrant being the Rev. W. A. Brewer; the meditation was given by the Rev. H. H. Powell. At 9:45 the regular business of Convocation was resumed. After the minutes of the previous meeting were read by the Secretary, the Convocation proceeded to elect officers. Dean Gardner was re-elected, and the Rev. C. A. Verleger was elected Secretary.

After the business and elections were disposed of the Convocation discussed "Young People's Organizations in the Church." The conference was led by the Rev. Halsey Werlein and the Rev. W. H. Cambridge. Dr. Powell called the attention of the Convocation to the Summer School for Sunday School workers that is to be held at the Divinity School this summer. The announcement led to the considering of plans whereby a Summer School of the same kind may be held at some point within the Convocation of San Jose that will be accessible to the teachers who live at too great a distance from San Francisco to take advantage of the Summer School to be held there.

The One Day's Income plan also came in for considerable discussion.

The Convocation closed with a well merited vote of thanks to the ladies, the rector and vestry of St. Stephen's Parish, who had so well entertained their visitors.

After the adjournment the members of the Convocation were taken in automobiles to the Atascadero Colony, where luncheon was served. Mr. Lewis, the promoter of the colony, explained the objects and the workings of the project. Then an automobile ride to the various points of interest, and then back to Santa Margarita to catch the train for home, everyone declaring it was the "Best Ever."

CHARLES A. VERLEGER,
Secretary.

We have received a copy of "The Sign of the Cross," a Churchly illustrated magazine suitable for parish localization. Its special features are the Christian Year, Christian Symbolism and Church Dictionary, simply set forth. For particulars write the Rev. J. Attwood Stansfield, 65 Acoma Street, Denver, Colo.

THE APPORTIONMENT FOR GENERAL MISSIONS.

The apportionment to the Diocese of California to October 1, 1916, is $13,756.00, covering thirteen months. Already nine months have passed and the contributions to date (May 23rd), including the Lenten offerings of the Sunday Schools, have been only $3,235.79. Only four months remain to raise $10,520.21. In the meantime the board has to meet its monthly bills, even though our proportion has not been sent them. Our monthly share of this apportionment is $1,058, so that we have paid only to December 1st, and are six months behind, or $6,350, which the board must advance to meet our proportion.

On May 1st only thirty parishes and missions out of seventy-eight had sent in anything, and they contributed only $1,470.

We would like to see our Diocese rise to a sense of its obligations in this regard and make an earnest effort that the full amount be made up at once before the summer months see our people scattered on pleasure and vacation bent. The general report from most of the parishes and missions is a successful Lent and Easter both as to attendance and offerings, but too large a proportion of the latter has been retained for parish expenses, forgetful of the urgent needs of the board of funds to meet the living expenses of the missionaries and workers.

And this applies equally to our own Diocesan apportionment for Church Extension. Would that every member of the Church had attained that conscientious self-proportionment habit which our Bishop has been advocating for the past year.

LET US BE UP AND DOING!

The members of the Church have nobly and generously responded to the many appeals that the war and other great catastrophies have engendered. These have been for the relief of the wounded and physically distressed products of the war.

Why should not the appeal of the board for aid in its gigantic warfare through its forces in the various mission fields against ignorance and vice be intelligently and forcibly placed before every congregation in the land?

It has been proved, we think we may say in hundreds of parishes, that an energetic, systematic, every-member canvass has resulted not only in an astonishing increase in contributions to missionary work, but also in a larger income for parish support.

Shall we not try this year to remove the stigma of being too near the bottom of the list of those Dioceses which have failed to meet their apportionment?

IMPORTANT ANNOUNCEMENT.

Beginning with the first of June, the Rev. Dr. King will take up again his campaign for the *Pacific Churchman*, which for other work he has had to abandon in the past few months. The new canvass will commence at Arroyo Grande. Dr. King will look after all renewals as well as new subscriptions from those he failed to see last year. He will cover again the same ground as last year, and as much new territory as possible, and is looking forward with much pleasure to an even much larger measure of success than last year. Renewals may be sent to the Business Manager, 342 Howard Street, San Francisco.

THE CONVOCATION OF SAN FRANCISCO.

The Spring meeting was held at St. Stephen's Church, San Francisco, May 2nd. At the opening service Rev. J. P. Turner was the celebrant, Rev. Edward Morgan giving the address. After lunch the subject of "Young People and the Church" was discussed in all its bearings and steps were taken for the formulation of a Young Peoples Society such as would hold the youths of our parishes and asking the co-operation of the other Convocations in making it a general organization.

The business session was held at 8 p. m. when Rev. Harvey S. Hanson was elected Dean, Rev. F. H. Church, Secretary, and Mr. G. H. Hooke, Treasurer. A stirring address on Convocation Ideals was delivered by Rev. G. M. Cutting and a committee was appointed to consider the various suggestions and a committee on By-Laws and on Young Peoples Society to report at an adjourned meeting, May 9th.

At the adjourned meeting a new set of By-Laws was adopted and the Committee on Convocation Ideals made its report and was continued with the addition of two laymen and it with the Committee on Young Peoples Organization, were instructed to bring their reports to the attention of the other Convocations, asking their co-operation in an endeavor to make our Convocations more effective in Missionary achievement, and to hold our young men and women in close touch with the Church.

JERUSALEM AND THE EAST MISSION.

The Good Friday offerings for the J. & E. Mission so far as reported amount in the Diocese of California to $65.20. In the Diocese of Los Angeles seventy-six contributors gave $451. Fifty-six parishes and twenty individuals gave from 20 cents to $53.56 (the largest offering).

BOOKS FOR THE SAN FRANCISCO HOSPITAL.

One of the enterprises for the benefit of patients at the San Francisco Hospital, inaugurated by the Superintendent, Dr. Brodrick, is a Circulating Library. This phase of the excellent hospital regime is daily proving its value. Three hundred of about five hundred volumes needed for immediate equipment are already available. If books that have been read with profit, but are now occupying shelfroom to no one's advantage, could be gathered and sent to the Hospital, the contribution would be of public benefit. Any such gift may be sent directly to the San Francisco Hospital, Potrero Avenue and Twenty-second Street, care of Dr. R. G. Brodrick, Superintendent, or to the undersigned at 1215 Sacramento Street. W. M. BOURS.

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TO THE CLERGY AND LAITY OF THE PROVINCE:
WE HAVE ONLY FOUR MONTHS TO COMPLETE THE APPORTIONMENT TO OCTOBER FIRST. CAN WE NOT MAKE AN EARNEST EFFORT THAT EACH DIOCESE AND DISTRICT COMPLETE ITS QUOTA IN FULL?
HAVE YOU TRIED THE "ONE-DAY-INCOME" PLAN AND THE EVERY-MEMBER CANVASS?

ANNUAL CONVOCATION, MISSIONARY DISTRICT OF NEVADA.

The Ninth Annual Convocation of the Missionary District of Nevada met in Elko, May 12, 13 and 14. At the opening celebration of the Holy Communion, the Bishop read his annual address, reviewing the work of the past year. On the whole there has been a progress in every direction, and there is promise of a steady advance in the coming year.

The material well-being of the Church is evident from the report of the Bishop regarding building operations. During the past year there has been completed in Reno a Bishop's House, the money for which was provided by the Board of Missions and friends outside Nevada. The money is in hand to commence at once the erection of a house for a missionary at Pyramid Lake Reservation. A legacy of $5,000 has made it possible to plan for the erection of a new rectory in Reno in the near future. In Fallon, Mr. and Mrs. George Williams are to provide a parish house as a memorial to their son. At Beatty, a group of people are planning to purchase an old building, to be converted into a church. Says the Bishop: "The spiritual concerns of the Church are so intimately entwined with the material side of it that we feel justified in saying that these buildings represent a forward movement in the work in Nevada."

Two young churchwomen were helped in obtaining an education at the University of Nevada by the income of the Burr bequest. This represents a step forward in the administration of this fund for female education in Nevada.

The Bishop's address called attention to the Pension Fund, and urged the formation in every parish and mission of a committee to carry forward the movement to interest all Churchpeople and to obtain from them support for the fund.

One Day's Income for Missions.

"I have always been intensely interested in what we term General Missions, and find it difficult to make any public utterance without some reference to this subject," says the Bishop in his address. "As all our work in this field is missionary in character, and the need so great, there is a tendency to limit our efforts. But we should make a careful distinction. Our work in Nevada is twofold—taking the message to those who have it not, and caring for the sheep within the fold. To the one we go with the Gospel of salvation, lovingly urging surrender to Jesus Christ, baptism unto repentance, a worthy effort to follow Him in life—to the other we should go with the gospel of service to their fellows. We do not fulfill our duty by merely preaching the message of salvation with variations. The Christian life does not consist alone of living as sinlessly as possible. Christianity is rather active than passive. Our agents in the world work are the executive officers in the Church-wide missionary society, our representatives are the workers in every land. We take our part by giving of our means for their support. Last year the One Day's Income plan was inaugurated to wipe out a deficit of several years' standing. The plan was so feasible and so well received that it is desired that it be continued—not to wipe out another deficit, but to increase receipts that a forward movement may be made. Receipts for years have only strengthened the stakes, with no lengthening of the cords. World evangelization under present methods is humanly speaking an almost endless task. It will be measurably hastened only when our works come somewhere near our ability. Let us try to influence all we can to give one day's work—one day's income—over and above what is ordinarily given, just to keep the work alive."

Suggested Reform Legislation.

The Bishop goes on to say: "From careful observation and many inquiries I have come to the conclusion that the time is at hand for the inauguration of a movement looking to putting on the statute books a prohibition law and a much better divorce law than any we have had. I believe those ends will be best and most quickly attained through the initiative. In the matter of prohibition there is no question—only the need of drafting a law without a hole for the escape of a drop. This is a matter for lawyers and the most competent in the State will be secured. Concerning the divorce law there is much difference of opinion. Personally I am in favor of a law similar to that in California which provides for a six months' residence and the granting of a twelve months' interlocutory decree. Such a law permits the quick divorce sometimes necessary but also blocks a quicker remarriage and further allows time for the reconciliation so often desired. The initiative requires the signatures of voters in number equal to 10 per cent of those registered at the last general election. I am sure there will be little difficulty in getting the 2,000 signatures necessary. I ask for a full discussion of these matters by the Convocation, for the co-operation of every Churchman in the State and for a committee willing to give time and effort during the next six months to the accomplishment of these much to be desired enactments. There is no doubt as to where this Church stands on either matter. The only question is how hard will the individual Churchman work to better conditions in the State of Nevada."

The Bishop's address mentioned specifically with some comment the nation-wide Preaching Mission, and the part Nevada had had in it; the Indian work in the State and the opportunity before the Nevada Indian Association; the Church Periodical Club and how its work might be helped; the Woman's Auxiliary; the increase of the ministry; the financial condition of parishes and missions; the provision for Holy Day services, which he said were not held throughout the district with proper regularity; the systematic and careful keeping of records. In closing, the Bishop said: "I believe there has been a brighter outlook this past year in the Church than for some years. There has been a willingness to go ahead which promises much. There has been a deepening of spiritual life in many places. I pray that none of us may get into a rut—which someone has described as a grave with the ends knocked out. Despite the glorious days behind us in Nevada with their glamour and mighty deeds, material and spiritual, yet we stand just before the dawn of the greatest day. We must gird ourselves to the battle. The kingdom of God must be set up in the empire of the world. Here we see fulfillment of prophecy—man has traveled westward since the beginning of history and we stand at the farthest limit of the West. To our West the whole creation faces, on us the eyes of the whole world rest. Will we measure up to our opportunity? May the good God give us grace to do what the Lord requires of us—to do justly, to love mercy, and to walk humbly with our God."

Business Sessions.

Convocation attended strictly to business during the two days of the session, with the exception of an hour and a half which was given to a visit to the State Industrial School for Delinquent Boys, which is situated here at Elko. To a large extent the business was routine. As delegate to General Convention, the Ven. A. Lester Hazlett, of Reno, was elected, with the Rev. Samuel Unsworth, of Trinity Parish, Reno, elected alternate. Hon. George S. Brown, of Reno, was elected lay delegate, and Charles Henderson, Esq., of Elko, alternate. The Revs. A. Lester Hazlett, Lloyd B. Thomas and Joseph W. Gunn were elected district representatives on the Provincial Committees of Missions, Social Service, and Religious Education, respectively. Reports were received and filed from the various standing committees and officers of the district.

Convocation placed itself squarely back of the Bishop in the matter of legislative reforms in the State by passing the following resolutions:

"Resolved, That we favor the submission to the voters of Nevada of an initiative petition providing for Statewide prohibition, to be by them sent to the Legislature for enactment.

"Resolved, That we favor such a change in the divorce law as will provide that an interlocutory decree must first be granted, to remain in force for one year before becoming final.

"And further resolved, That we pledge ourselves to circulate between the date of the closing of registration and December 1, 1916, such petitions among the qualified voters as may be necessary to insure that these questions shall be acted upon by the Legislature elected at the next general election."

Reno Chosen as Meeting Place.

Convocation voted that in the future, meetings shall be held in Reno, and then passed the following resolutions:

"Whereas, Convocation has decided that the proper place for holding the regular meetings is the see city of the district;

"Resolved, It is the definite understanding of Convocation that the responsibility for the entertainment of members of Convocation rests upon the shoulders of each parish and mission from which delegates attend, or upon the shoulders of individual delegates, until such time as Convocation shall be able to assume that expense.

"Resolved, That until Convocation shall be able to assume the obligation, the clerical members of Convocation agree ical members of the Convocation agree to pool the expense of transportation to and from meetings, so that the expense may rest evenly upon all."

Resolutions of Thanks.

The following resolutions expressing the gratitude of the members for the help extended by general Church institutions to the work in Nevada were passed:

"Resolved, That Convocation put in the minutes the expression of their grateful-

appreciation of the generous gift of $500 made by the American Church Building Fund Commission to the Bishop's House, and ask the Secretary to send a copy of it to the Commission.

"Resolved, The Ninth Annual Convocation of the Missionary District of Nevada sends to the Board of Missions its grateful thanks for their generous gifts to Bishop Hunting for his house in Reno and for the missionary's house at Pyramid Lake, and requests that the Secretary send a copy of this resolution to the Board."

A vote of thanks was also tendered to the Rectory of St. Paul's Parish, Elko, and to the members, for their kindly hospitality extended to Convocation.

Bishop Hunting has prepared a very interesting stereopticon lecture on the work of the Church in Nevada, and this was delivered at a meeting on Friday evening. On Saturday evening, the members of the Convocation were tendered a reception by the members of the Woman's Guild.

The Convocation sermon was preached by the Rev. Samuel Unsworth on Sunday morning. His text, Isaiah 60:1, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." This is the gladdening cry of the Lord Jehovah to His Church. The light and glory that shines upon God's people is that of the "gospel of the blessed God," a gospel of joy, of forgiveness, of comfort, and of service. As we most thankfully receive the benefits of the Passion and Resurrection of our Lord, so we must daily endeavor to walk in the footsteps of His most holy life. So this call to the Church is a rallying cry: "Arise, shine," serve!

In the evening, a missionary rally was held. The Rev. Unsworth gave a brief summary of the task confronting Christianity in China. The Rev. Percival S. Smithe spoke upon the work which he is doing in southern Nevada. The Rev. Lloyd B. Thomas closed with a general missionary appeal—"World Conquest or Downfall."

DISTRICT OF SAN JOAQUIN.

RT. REV. L. C. SANFORD, D. D., BISHOP.

The Sixth Convocation of the District of San Joaquin was held in St. James' Pro-Cathedral, Fresno, from May 15th to 18th.

On Monday the 14th the Council of Advice and the various committees met all the afternoon and evening to prepare their final reports.

The opening service was the Corporate Communion of the District, at which the Bishop read his address. He said in part:

"Of our own clergy we have lost none, thus completing five years of organized existence without the loss by death of a single priest, for which God's Holy Name be praised. Several, however, have died in other Dioceses, who at one time or another served within the limits of this jurisdiction, and some of whom have rendered notable service. The Rev. James Shannon McGowan, who died May, 1915, a pioneer missionary of the Diocese of California, for eight years resided at Fresno Flats, now called Oakhurst, in Madera County, and ministered faithfully to a scattered population. Two consecrated buildings remain as the evidence of his labors, Christ Church, Oakhurst, and St. Thomas, Raymond; the more enduring testimony to his work is in the hearts of those who remember his unfailing kindness and spiritual strength.

"The Rev. Carlos Shelton Linsley, who died August 9, 1915, spent sixteen years of a fruitful ministry within our territory. For eleven of these years he was in charge of the Church of the Saviour, Hanford, which under his leadership advanced from the status of a mission to that of a parish. During much of this time he was also in charge of St. Paul's, Visalia, and St. John's, Tulare. From 1898 to 1902 he was dean of the Convocation of San Joaquin, with residence at Sonora, maintaining at the same time services at Jamestown and Stent. With private crosses heavier than most are called upon to bear, his ministry was singularly efficient. He possessed a keen sense of humor, which tided over many a difficulty and endeared him to his friends. He was accustomed to sign his frequent communications to the *Pacific Churchman* "Fra Sonorious," and never again, probably, will a sober Diocesan convention listen to a missionary address in the form of humorous verse. He will long be remembered as a unique figure among the California clergy, who served his Master devotedly no less with his cheerfulness than with his prayers.

"The Rev. Wm. Hart of Louisiana, who died August, 1915, served for a short time in Visalia and Tulare.

"The Rev. Wm. Henry Dyer, who died in Los Angeles August 22, 1915, took charge in 1871 of St. James, Sonora, where he remained for nine years, and was for two years from 1886 in charge of St. Paul's, Modesto.

"The Rev. John Godfrey Gasmann, who entered into rest December 17, 1915, came to California in 1859 and held the first Church service in Sonora—the present Church building was erected during his ministry and some of the older members still residing there received baptism at his hands. At that time there was but one other organization of the Church within the present District of San Joaquin—St. John's, Stockton. In 1862 at Bishop Kip's request, Mr. Gasmann removed to Stockton, where in four years he was enabled to put the parish (then languishing) on its feet. His executive ability, homilectic power and unfailing tact have left an indelible impress upon the Church's work in the Valley.

"The Rev. Dr. Frank De Frees Miller died suddenly at Irvington on April 27, 1916. He passed the first six years of his ministry from 1885 to 1891 as a missionary of the Diocese of California, being a part of that time in charge of St. James', Sonora, and was for four years rector of St. Paul's, Bakersfield.

Five Years of Retrospect.

"This sixth annual meeting rounds out five years of organized existence. Of the twelve clergymen canonically with us at the beginning, four have been transferred, leaving eight of the original number. Six have been added by ordination and nine by letter in the five years. Of these five have been transferred. Our net growth has been fifty per cent. Six deacons and six priests have been ordained. There have been 277 adult baptisms and 889 infants, a total of 1,166. Eight hundred and twenty-three have been confirmed, 373 males and 450 females, the youngest confirmee was eleven and the oldest seventy-seven; 209 of these came from other bodies; 65 were Methodists, 42 Presbyterians, 29 Roman Catholics, 23 Lutherans, 15 Baptists and 12 Disciples, 7 Congregationalists, 5 United Brethren, 3 Universalists, 2 each Unitarians, Quakers, and Catholic Apostolic, 1 Armenian and 1 Mormon."

Confirmations Within the District 110.

The Bishop made a strong plea for congregational singing, and in furtherance of this each worshipper at this service had for use "The Order for the Holy Communion, being the words and music for the people at the choral celebration according to the use of the Missionary District of San Joaquin." This service includes the Agnus Dei and four hymns.

The afternoon was occupied with nominations and other preliminary business, including reports of committees, after which a pilgrimage was made to the new Bishop's House on Peralta Way, not far from the new Normal School.

At the evening service the missionaries made reports of their work—most of which were very encouraging. On the second day two important decisions were reached—first, to adopt the "Church Pension Fund," and second, to provide for proportionate representation, each parish and mission with 100 or less communicants to have four delegates, and another delegate for each additional 100 or fraction not less than 25.

The very Rev. G. R. E. MacDonald and Rev. Messrs. Ray O. Miller, W. T. Renison and L. A. Wood and Messrs. W. G. Uridge, B. L. Barney, E. T. Cosper and M. P. Cochrane were nominated to the Bishop to be appointed as the Council of Advice. Rev. L. A. Wood was elected Secretary and Registrar, and Mr. B. L. Barney, Treasurer, Rev. W. T. Renison and Mr. O. D. Lyon, deputies to General Convention, and Rev. Ray O. Miller and Mr. S. L. Strother alternate deputies.

About seventy men sat down at the Churchmen's Dinner at the Fresno Hotel. They were addressed by Rev. Ray O. Miller on "Christian Education" and by Rt. Rev. Dr. Sumner, Bishop of Oregon, on "Christian Citizenship," ending with the national hymn. A reception followed to all the delegates, at which was heard the new organ recently installed in the hotel, and vocal selections by Mrs. Montgomery Thomas, soloist of St. James' choir.

The Woman's Auxiliary held its annual meeting on Wednesday and Thursday afternoons and its Corporate Communion on Thursday morning, with sermon by Bishop Sumner.

It was decided to send five boxes, one institutional, two personal; one to Tuolumne Indians, one to Alaska, and to continue the maintenance of services at Mokelumne Hill. The officers elected are:

President, Mrs. O. D. Lyon, Reedley; Vice-Presidents—Northern, Mrs. F. N. Coburn; Central, Mrs. C. S. Packard; Southern, Mrs. W. A. Chittenden; Corresponding Secretary, Mrs. W. P. Belliss, Selma; Recording Secretary, Mrs. W. G. Uridge; Junior Secretary, Mrs. R. Whitehouse, Reedley; Little Helpers, Mrs. L. C. Sanford; Treasurer, Miss Grace Kilburn; United Offering Treasurer, Mrs. Davis, Stockton; Educational Secretary, Mrs. W. H. Boardman.

Bishop Sumner made an address on "Missionary Work in Alaska," and a report was read of Rev. A. G. Denman's work at four points in Owens Valley.

The Convocation closed with a public social service meeting, addressed by Bishop Sumner.

At the annual parish meeting held in St. John's, Stockton, the following were elected to serve as vestrymen for the ensuing year:

1. R. E. Wilhoit.
2. J. H. Hough.
3. F. A. Cramblitt.
4. C. M. Jackson.
5. Dr. J. D. Young.
6. S. B. Coates.
7. F. A. Eckstrom.
8. J. D. Ewing.
9. W. Doolittle.
10. Dr. C. R. Harry.

The report of the Treasurer and other reports from the various organizations show that the year just ended has been an unusually successful one.

One hundred and forty persons have been presented for confirmation during the last seven years.

On the Second Sunday after Easter, May 7th, this year a class of twenty-three was presented to Bishop Sanford to receive the rite of confirmation. Fifteen of this number were adults.

The Treasurer reported the apportionments and assessment paid in full.

Several changes take place at the end of June, when the Rev. W. L. Greenwood of St. John's, Lodi, Rev. Charles Hitchcock of St. Paul's, Modesto, and Rev. Ray O. Miller of The Saviour, Hanford, relinquish their cures.

DISTRICT OF ARIZONA.

The Rt. Rev. Julius W. Atwood, D. D., Bishop

Mr. Francis J. Bloy, who has been Lay Reader in charge of St. Mark's Mission, Mesa, for the past two years, was ordered Deacon by Bishop Atwood in St. Mark's Church on May 24th. Archdeacon Jenkins presented the candidate and Dean Scarlett of the Pro-Cathedral, Phoenix, preached the sermon. Rev. M. Bloy will continue in charge of the work at Mesa for the present and may have charge of the services at the Pro-Cathedral during the summer. J. R. J.

DIOCESE OF LOS ANGELES.

Rt. Rev. J. H. Johnson, D.D., Bishop.

The Diocesan Convention of Los Angeles met on May 17th in St. Paul's Pro-Cathedral, Los Angeles, at 10 a. m. There was a large attendance of both clergy and laity. The Church was well filled with those interested. The service opened with a celebration of the Holy Eucharist, the Bishop as celebrant. After the celebration the large procession of clergy retired to the Parish House to lay off vestments, returning to the Church to listen to the Bishop's address, which was full of interest from several standpoints. It closed with obituary notices, during the recital of which the whole congregation stood. It was a deeply impressive scene.

The members of the convention retired again to the Parish House for organization, after which they adjourned to 2 p. m. The afternoon meeting opened with a representation of sixty of the clergy and one hundred and twenty-five of the lay delegates. From that time on, a large amount of business was transacted. Among the special matters were the adoption of the Pension Fund and Canon. The women's delegates to Diocesan Convention was voted down, while they were to be admitted to Convocation seats with privilege of the ballot.

Reports on the Commissions on Philanthropy and Social Service were presented—also action taken towards the suppression of vice and child labor. Prohibition of intemperance called out a very vigorous discussion. All were counseled to study the various propositions of the Prohibition party carefully and "then vote conscientiously." A variety occurred when a woman in the house seconded the speech of a clergyman.

The closing gatherings were meetings on Friday by the Daughters of the King, and in the evening by the Brotherhood of St. Andrew and the Girls' Friendly Society.

Provincial representatives elected—Religious Education, Rev. R. B. Gooden, D. D.; Board of Missions, the Very Rev. T. C. Marshall; Social Service, Dean Bode of Los Angeles Convocation.

Deputies to the General Convention—Clerical—Rev. Chas. L. Barnes of San Diego; Rev. George F. Weld of Montecito; Rev. A. G. H. Bode of Long Beach; Rev. George Davidson, Los Angeles. Lay—Messrs. A. A. Morgan, C. M. Gair, W. C. Mushet, E. H. Cope.

Alternates—Rev. P. H. Hickman, Dean MacCormack, D. D.; Rev. J. A. Evans, Rev. C. E. Deuel, D. D.; J. E. Cowles, M. D.; S. B. Robinson, H. Ivor Thomas, C. A. Adams.

Board of Missions—Rev. L. E. Learned, D. D.; Rev. J. L. Doty, Dean MacCormack, Ven. T. C. Marshall, G. B. Lyon, C. M. Gair, W. C. Mushet, A. W. Morgan.

The Brotherhood of St. Andrew

THE BROTHERHOOD OF ST. ANDREW IN THE DIOCESE OF LOS ANGELES.

Two Brotherhood Men Ordained.

The latter part of April saw two Los Angeles Brotherhood men receiving a fuller measure of the Holy Spirit for the work of spreading Christ's Kingdom among men. The first of these was Rev. J. Lamb Doty of St. Paul's Pro-Cathedral Chapter, who was advanced from the diaconate to priesthood at St. Paul's on April 18th. Mr. Doty was formerly President of the Los Angeles Diocesan Assembly of the Brotherhood, and was at that time a layman. Although a young appearing man, Mr. Doty has seen several years' experience in the diplomatic service, as well as some active years in business. It was after he became a Brotherhood member that he decided to answer the call to the ministry. He found it necessary to do his work of preparation at night, after busy days at the office. Success has crowned his perseverance, and he is now in charge of Trinity Mission, which will soon be made a parish.

Far from home, at Oswego, New York, on April 25th Ainsley Kirchhoffer, son of Richard B. Kirchhoffer of Los Angeles, another former President of the Diocesan Assembly, was ordained to the diaconate. Ainsley has always been a strong follower of his father in Brotherhood work, and was himself a charter member of St. John's Junior Chapter, which was the first Junior Chapter in southern California. He has been attending the General Theological Seminary in New York, and preached his first sermon in St. Bartholomew's Church in that city. He is a fine type of young man and the kind who would win success in any legitimate profession.

St. John's Men Accomplish Fine Work.

The leaders of St. John's Senior Chapter, Los Angeles, have been instrumental in forming and building up a men's club, which, though it does not know it, perhaps, has been doing some distinctive Brotherhood work along the lines of the Threefold Endeavor. An every member campaign was carried on during Lent, the announced purpose being to raise the sum of $8,000 to clear off the debt on the Church and its missions. That campaign involved, however, personal calls on people who had dropped out of the parish or lost interest in its work. The result was that just $8,000.50 was raised by Easter, and a number of the lukewarm or lapsed members were restored to active participation, and a number of new ones added. May 8th a dinner meeting was held to celebrate this accomplishment, and to talk over the next task, which will be the accomplishment of one of the branches of the Threefold Endeavor. About eighty men were present. The rector of the parish is Rev. Geo. Davidson. The director of the Senior Chapter is Mr. W. A. Holt, advertising manager of one of the large department stores in the city.

Long Beach Juniors Entertain Seniors.

Saturday evening, April 29th, the St. Luke's Junior Chapter at Long Beach, consisting now of five members, showed their former fellow Juniors, now become the Senior Chapter, that they were still alive, by giving them a very nice dinner in the parish hall. There were about twenty boys present, including the members of the Senior Chapter and a few boys from the Sunday School. A number were called on for short talks, and gave them with a will. Everett Parks of the Junior Chapter presided as toastmaster. Dean Bode, rector of St. Luke's, was present, as was the First Vice-President of the Diocesan Assembly. Director Rushmore had composed a Brotherhood song, which one of the boys copied on the blackboard. The social side is not neglected by the Long Beach boys, but they treat it as incidental, and do not let it overshadow the real work of the Brotherhood.

The feature of the twenty-third monthly Churchmen's Dinner, May 11th, was an illustrated address on the Panama Canal, and the moral, religious, political and economic conditions in the Canal Zone, and was delivered by Mr. J. J. Johnson.

Juniors Enliven Quarterly Assembly.

The quarterly meeting of the Los Angeles Diocesan Assembly of the Brotherhood of St. Andrew was held in St. Paul's Pro-Cathedral House Tuesday evening, May 16th, about forty-five boys and thirty men being present. Junior work was the subject of the evening, so after the opening hymns and devotions conducted by the chaplain, President Robinson asked the First Vice-President to take the chair and receive the Juniors' reports. There are now only five active Junior Chapters in southern California. They all reported, as did also some groups of boys not yet organized into chapters. The reports were very interesting. Following them, the President again took the chair, and Dean MacCormack gave a helpful address on "Prayer and Service." Mr. R. P. Guin, Director of Boys' Work at St. Matthias Church and Grace Mission, spoke on "Getting and Holding the Boy." His address was very practical and helpful. Bishop Johnson closed the meeting with a few words and the blessing.

The Board of Missions voted to hold its next meeting at St. Louis on October 6th, just preceding the General Convention, when it is expected that all the Missionary Bishops will be present to confer with the board on the needs and problems of their fields.

The members of the board are ready to visit any parish in their province to explain the situation and the opportunities that are presented to the Church for aggressive work everywhere which cannot be undertaken or prosecuted without an intelligent understanding and co-operation on the part of the members of the Church.

Anent the recent controversy over the Panama Conference so ardently maintained by one of our contemporary Church papers, the Board of Missions at its May meeting adopted the following resolution:

"Whereas, the Board of Missions appointed delegates to the Panama Congress for the purpose of conference only; and

"Whereas, the authority and powers of the delegates of this board expired with the Congress:

"Therefore, the Board of Missions desires to record its judgment that the Bishop Coadjutor of Virginia in accepting appointment on the Continuation Committee did so, as he himself has stated in writing, not as a representative of the board, but as an individual."

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Religious Education

PROGRAM—SUMMER SCHOOL.

Diocese of California, June 19-23, 1916.

MONDAY, JUNE 19:
8:00 p. m.—Organ Recital in the Cathedral. Mr. Alfred J. Chaplin-Bayley, A. A. G. O., F. R. V. C. M.

TUESDAY, JUNE 20:
9:00 a. m.—Celebration of the Holy Communion, with address by Bishop Nichols.
10:30 a. m.—The Background of the Old Testament. Dr. Powell.
11:30 a. m.—Devotional Study of the Bible. Rev. Halsey Werlein, Jr.
12:30 p. m.—Luncheon served daily at Diocesan House.
2:00 p. m.—Religious Pedagogy.
3:00 p. m.—Sunday School Conferences by Grades.
4:00 p. m.—Vesper Service, with short address. Rev. W. H. Cambridge.
8:00 p. m.—The Prayer Book. Dr. Parsons.

WEDNESDAY, JUNE 21:
9:00 a. m.—Morning Prayer.
9:30 a. m.—The Conquest of the Land. Dr. Powell.
10:30 a. m.—Devotional Study of the Bible. Rev. Halsey Werlein.
11:30 a. m.—The Law of Believing—The Creed. Rev. E. H. McCollister.
2:00 p. m.—Religious Pedagogy.
3:00 p. m.—Sunday School Conference, by Grades.
4:00 p. m.—Vesper Service. Rev. W. H. Cambridge.
8:00 p. m.—The Lost Paradise of Parental Training. Bishop Moreland.

THURSDAY, JUNE 22:
9:00 a. m.—Morning Prayer.
9:30 a. m.—The Establishment of the Kingdom. Dr. Powell.
10:30 a. m.—Devotional Study of the Bible. Rev. Halsey Werlein.
11:30 a. m.—The Law of Praying—The Lord's Prayer. Rev. E. H. McCollister.
2:00 p. m.—Religious Pedagogy.
3:00 p. m.—Sunday School Conferences by Grades.
4:00 p. m.—Vesper Service. Rev. W. H. Cambridge.
8:00 p. m.—Missions. Bishop Sanford.

FRIDAY, JUNE 23:
9:00 a. m.—Morning Prayer.
9:30 a. m.—The Exile and the Return. Dr. Powell.
10:30 a. m.—Devotional Study of the Bible. Rev. Halsey Werlein.
11:30 a. m.—The Law of Receiving—The Sacraments. Rev. E. H. McCollister.
2:00 p. m.—Religious Pedagogy.
3:00 p. m.—Sunday School Conferences by Grades.
4:00 p. m.—Vesper Service. Rev. W. H. Cambridge.

The leaders in Religious Pedagogy are not definitely decided upon, nor those for the Grade Conferences. Any one desiring a program with full details may obtain one by writing to Miss Fiedler, 1215 Sacramento Street, any time after June 1st.

The Summer School is for parents as well as Sunday School teachers, and for all interested in Bible study and the Church.

THE PRIMARY GRADE.

Continued

Three main points have been kept in mind:

I. The story has been selected for the purpose of pointing one truth only.

II. The truth is one that touches the daily life of the child.

III. Several stories relating to the same truth or principle of right living are presented in sequence,

To select a good story and to tell it is an art; but that is not all. In a few minutes the child can be so told of the most important events in the story of the Children of Israel that when the story is finished the events will not impress him in their chronological connection, but he *must* see in those events the loving care of the Father for His Family of Children. Also, if the story is to touch the life of the child it must have some connection therewith. The action of the hero, must be such that the child can do likewise. Then again if a truth or a principle, is to leave its impression it must be presented again and again.

The first Sunday he can do little more than grasp the thought; the second, when he sees the same principle represented in the action of a new hero, it will begin to make an impression; on the third when perhaps he recognizes it in the life of Christ, he may resolve to do likewise. Even then he must be reminded again—and the reminding must be done so tactfully that he is entertained by it.

To do this the teacher must understand as a child, and looking into the face of the four-year-old, say: "Thy way is my way."

While each lesson has been prepared with these three points in mind, yet the intention has been to make the lesson suggestive rather than stereotyped. For example, there is a "Point of Contact" or introduction, to each lesson. In this a line of thought is suggested to catch the attention of the child. This "Point of Contact," is often the most important part of the lesson. It not only catches the child's attention, but it gives him the opportunity to express himself. At the same time the individuality of the teacher is to be maintained by leading the children, in her own way, to the lesson Story with the help of the "Point of Contact."

One very convenient fact is, that these lessons are so arranged that, beginning with Topic I, on the first Sunday in January. The Easter and Christmas Sundays will fall within the "Easter" and "Christmas" season. Each season of the Church year may be fully developed by the teacher, Added to this she has the nature-work of the seasons of the year most helpfully worked out by Miss Palmer. This is a wonderful aid in teaching such subjects as "The Resurrection."

Each lesson is illustrated by a picture, These are all from the works of the masters. Each child is given a Perry or Wilde picture to correspond with the picture in the Manual. These pictures may be obtained for one cent each. If the children paste them into a suitable note book, at the end of the year he has a picture book of his very own, well worth while. There are ten songs, with words and music, printed in the Manual, and many helpful suggestions for outside songs are given, There is also a Second Year book, carrying out, more completely the ideals of Book One.

EASTER

Example of a Topic—Easter

The topic, "Easter," sets forth the following truths:

I. That the child may understand the meaning of the coming Easter festival.

II. That he may look upon Springtime as Nature's resurrection day.

III. That he may feel something of the hidden meaning of the resurrection of seeds and flowers.

IV. That he may know Christ as the Risen Saviour. who said, "Because I live, ye shall live also."

V. That he may have a story-picture of the Heavenly Home, a picture revealing it to be a home of glory and of joy.

VI. That he may think of death as a home-going, a joyous resurrection, a "day of joy and gladness."

The topic. "Easter." will be presented in four lessons.

Lesson I. "How a little Brown Bulb became an Easter Lily." The Easter lily, in its beauty and perfection, is symbolic of the resurrected life of Christ.

Lesson II. The Risen Christ: The Resurrection Story.

Lesson III. "He is Risen," The Resurrection Story reviewed and continued, "Because I live, ye shall live also."

Lesson IV, The Heavenly Home to which Christ went when He left the world soon after that first Easter morning and to which He went to prepare a place for us. "Because I live, ye shall live also." "I go to prepare a place for you, that where I am, there ye may be also."

From the above, I hope others may see how well suited this course of lessons is to a Sunday School where the teachers are alas, so often not trained in the ways of a pedagogue, but are full of zeal, charming youth and have, over against their inexperience, far more valuable treasures, willingness to work and above all gifts, a great love for little children.

BEATRICE SNOW MCCOLLESTER,
Calvary Church, Santa Cruz, California.

NOTE:—The Palmer Books and Pictures and all Sunday School supplies may be obtained at the Bureau of Information & Supply, 1217 Sacramento Street, San Francisco.

One of our catechists in China tells the following story: In a certain village the Christians rented a teashop to serve as a preaching hall. When he went there he procured an official notice and posted it on the walls of the shop. One day when he went there to preach, the shopman would not let him do so, and asked him to take away the official notice and go somewhere else. On inquiry, he found out that some one of the family behind the shop was ill. They assigned the cause of the misfortune to the official notice and the preaching of the catechist. They said by these two things the family spirits were prevented from going in and the evil spirit from coming out. Thereupon the evil spirit inflicted the family with sickness. "This," remarks our catechist, "simply shows how ignorant and superstitious the masses of the Chinese people are!"

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The Woman's Auxiliary

President, Mrs. Louis F. Monteagle, 2516 Pacific Ave., San Francisco.

Vice-President, Mrs. J. O. Lincoln, 1051 Taylor Street, San Francisco.

Secretary, Miss M. A. Hawley, 528 27th Street, Oakland; telephone Oakland 7406.

Recording Secretary, Miss K. W. Stoney, 3294 Jackson Street, San Francisco.

Treasurer, Mrs. A. C. Kains, 828 Francisco Street, San Francisco.

Treasurer of United Offering, Miss L. J. Gibbs, 3565 Washington Street, San Francisco.

Treasurer of Bishop's Auxiliary Fund, Mrs. L. M. Robbins, 2203 Sacramento Street, San Francisco.

Secretary of Junior Department, Mrs. William P. Lucas.

Secretary of Babies' Branch, Mrs. A. H. Redington, San Mateo.

Secretary of Missions Study, Mrs. C. Edward Holmes, Belvedere.

There will be no meeting of the Diocesan Branch in June or July.

The Annual Service and Meeting of the California Branch of the Woman's Auxiliary was held in Grace Cathedral, Thursday, May eleventh. Our regret at the absence of our own Bishop was compensated by the good news of his increasing strength and the assurance of his complete recovery before long. The presence of Bishop Rowe of Alaska was a great privilege. At the Holy Communion he was the celebrant and was assisted by the Rev. Edward Morgan, the Rev. E. L. Parsons, and the Rev. W. E. Hayes. Dr. Parsons preached from the text, "Go ye into all the world, and make disciples of all nations." He spoke of the Church as a great school of Christian character, a conception which explains many phases of Church history and co-ordinates all forms of Church work. A disciple is a learner rather than a follower. The thought leads us to expect imperfections and growth in Christians, it explains why the Church pursued different policies according to the needs of the time, especially during the ages when she was a guide in political life as well as individual conduct. It supplies the motive running through all forms of Christian work—the teaching men to understand and adopt Christ's ideals.

The service was followed by luncheon in the Guild Hall, served by the members of the Cathedral Branch, to whom our thanks are due for their thoughtful preparation.

At this time the articles for Alaska were exhibited—a goodly array to which nearly every Branch had contributed. Great interest was manifested and many ideas exchanged as the varied collection was inspected.

The Annual Conference of Diocesan and Parish Officers was open to everyone, and all were interested in hearing reports of the United Offering, the Study Classes, the Junior Department, the Babies' Branch, and the Missionary Exhibit.

At half past two the Annual Meeting was called to order by the President. After extending a cordial welcome to several visitors from other dioceses, Mrs. Monteagle read her annual address and then asked Mrs. Philip V. Lansdale to tell of the work for the French Emergency Hospitals in which St. Luke's Branch has been so active during the last six months.

A telegram of loving greeting from Miss Grace A. Crosby was read, and it seemed a fitting time to express our love for her and our appreciation of the blessing received in her Lenten Study Classes. The Secretary was asked to write to Miss Crosby a letter of loving thanks.

Bishop Rowe was the speaker of the afternoon—the Auxiliary's Bishop, as we love to think of him, whose addresses always add to our understanding of conditions in Alaska, and inspire us to more earnest effort to be helpful. He spoke particularly of Christ Church Mission at Anvik, where most of our boxes go. There the Rev. J. W. Chapman has worked for more than twenty-five years—a work made difficult by the superstition of the natives and sometimes by the hostile attitude of the Roman Catholic missionaries of Holy Cross Mission some miles further down the river. But Christ Church Mission has been spared the evil of contact with low white men, and Mr. Chapman's wisdom and devotion have built up a strong work. Of late years the scholarships for the school have decreased, and the buildings have fallen into a deplorable condition. As the Bishop described the difficulties under which Mr. Chapman labors, the desire to relieve the situation was so generally felt that the motion of Mrs. A. S. Bacon of Trinity Branch, San Jose, that the California Branch pledge one thousand dollars to build the much-needed infirmary at Anvik was quickly seconded, and her pledge of one hundred dollars from Trinity Branch, San Jose, was followed by a number of others, until over five hundred dollars had been promised. The offering of the afternoon ($268) swelled the amount to nearly eight hundred dollars.

The meeting closed with the Bishop's benediction.

The Alaska Packing Committee reports contributions from forty-five Branches to the value of over $1300. They were packed for shipment as follows:

Anvik, 6 cases, 2 bales, 1 barrel.
Allakaket, 1 bale.
Ketchikan, 1 case.
Circle City, 1 case.
Tanana Crossing, 1 box.
Fort Yukon, 1 bale.

THE PRESIDENT'S ADDRESS TO THE ANNUAL MEETING OF THE WOMAN'S AUXILIARY.

The thirty-sixth year of the Woman's Auxiliary in California has passed amid conditions that called forth our most serious thought and most earnest prayers. The terrible strife and suffering in Europe have drawn people back to the faith of their fathers, and in America too, the deepest things in life have claimed the place too often refused them in happier years. This must be true increasingly if the war is not to be a fruitless waste. We who believe that in Christianity alone lies the answer to the world problem must strive and pray as never before. We are but dimly perceiving the power of prayer, and it is a hopeful sign that it is receiving more emphasis not only as a duty but as a privilege. In our own Diocese we had our annual Mid-Lent Quiet Day at St. Stephen's, again this year conducted by the Rev. Walter H. Cambridge, whose addresses give us new thoughts of God and link them with those we have cherished. Another Quiet Day was given at St. Augustine Mission, Oakland, by the Rev. Arch Perrin under the auspices of the Missionary Chapter of St. Monica's Guild. I wonder if the members of our Auxiliary know that we were the first Diocese to make a Quiet Day part of our program for the year.

A nine days Mission was held in St. Mark's Parish, Berkeley. The services were conducted by the clergy of the parish in their several chapels, the theme being the same. And in Boston in the Cathedral Church of St. Paul at the request of the Class in Personal Religion, there is a day of devotion for every one, men and women, the fourth Friday of each month. These are but a few evidences of the growing sense of our own insufficiency which leads us to the Source of all strength. Let us thank God for them and do each her part to help by private devotion and influence.

How great an aid in this deepening of religious life have been the Study Classes this year! What a debt of gratitude do we owe Miss Grace A. Crosby, who came to us from New York to lead our Lenten classes, holding eight in five centers, one an evening class for the nurses at St. Luke's Hospital. She reached about 200 women and girls. Only those who enjoyed the privilege of membership can realize the deep impress made on our spiritual life by the hours of prayer and study. Let us not slip back because Lent is over and the classes at an end. Can we not continue to study in small groups with the aid of books? And can we not meet regularly in prayer circles to keep alive and growing that sense of the presence of God in our lives which has so uplifted us in the Study Classes? Mrs. Holmes will speak in her report of the pre-Lenten Class for the study of our own Diocese, which so large a number of women found illuminating.

At our last Annual Meeting we had reason to thank the committee which helped Miss Hobart to install the Missionary Exhibit at the Exposition. How much more should we thank the committee and all the faithful stewards now that the exhibit has been brought to a successful close! And I want here to make public acknowledgment of the splendid work done by our women of California, many of the leaders being our own Church women, in the woman's work of the Exposition. The Traveler's Aid Society established a new standard for protective work—over 135,000 names on the books and not one unaccounted for at the close of the Exposition! How much thought and work and self denial contributed to this glorious result!

Members of the Auxiliary have shared in the work for sufferers from the war. At St. Luke's Church the Auxiliary Branch has worked for the French Emergency Hospital Fund every Wednesday morning since last October, and members of the Auxiliary have helped another committee working for the same purpose every Tuesday and Thursday morning.

Among the privileges of the past year we count the Primary Synod of the Province of the Pacific, the development of the Eighth Missionary Department. The Synod brought together most of the Bishops of the Province and Bishops Lloyd and Lawrence from the Atlantic Coast. Each had his message for us—Bishop Lloyd the plea for a worldwide view of the Church, Bishop Lawrence the plan for the Church Pension Fund. The sessions were very interesting, and under the auspices of the California Branch of the Auxiliary, an afternoon meeting for women was held at St. Mark's, Berkeley, when stirring addresses were given by Bishop Lloyd; Bishop Paddock and two missionaries to Indians. The Province of the Pacific is so extensive that provincial organizations of the Woman's Auxiliary seem impracticable, but a meeting for

women at each session of the Synod would be always helpful.

The Laymen's Missionary Movement Conference was another opportunity for hearing enthusiastic speakers. We were particularly interested in the addresses of the Rev. Hugh L. Burleson, who represented the Board of Missions of our Church.

As we think of the year past our hearts are filled with thankfulness for these and other mercies—thankfulness for the awakening of the Church to answer the call of the Emergency Fund, when $400,000 was asked and $432,000 received in response from every part of our country. Surely the Diocese never had a more glorious Easter, and underneath all the Easter joy, were we not conscious of the spiritual deepening brought to us all through the sufferings of our beloved Bishop and our depth of thanksgiving that he has been sustained and brought through so great an ordeal.

I rejoice to report that this has been a year of growth in Auxiliary membership. Three new Branches have been organized, at All Saints, Watsonville, All Saints, San Francisco, and St. Paul's, Burlingame. It was my privilege to be present at these organization meetings, and many other meetings of Parish Branches, and I cannot tell you how much I have been encouraged and helped by the enthusiasm of the women who are striving to be truly Auxiliary to the Board of Missions. As Diocesan President, I have attended sixty-one meetings and services during the year.

Our Junior Department should have the special prayer and thought of our entire Auxiliary, for in this important part of Auxiliary work, we are weakest, and our strength for the future depends upon our Juniors. Until recently no leader was found to take the place of Miss Best, who was obliged to resign last year. I am happy to announce that Mrs. Wm. P. Lucas has recently been appointed by the Bishop Secretary of the Junior Department and will begin her work in the fall. We are appreciative of Miss Best's continual interest in the work, shown by her kind offer to correspond with the Branches and gather data and make the Annual Report for the Junior Department.

We welcome also another new Diocesan officer, Mrs. Lucien C. Lance, Vice-President for Alameda County. She takes the place first filled by Mrs. R. M. Sherman and then by Mrs. B. F. Sellwood, both of whom were called to rest last summer. Mrs. Sherman had lived in Pacific Grove for several years, but was never forgotten by the Auxiliary, and her memory, with that of Mrs. Sellwood, associate the office of Vice-President with a devotion and beauty of character that are a constant example. Another officer whose presence and interest we miss is Mrs. R. J. Bird, Treasurer of St. Stephen's Branch, who lives in our loving remembrance, though her earthly life is closed.

The year 1915 was one full of distractions. In this year of 1916 we are trying to return to normal life. But normal life means vigorous growing life. Shall we be content to give thanks for God's blessing on our past efforts and not strive constantly toward the highest ideal?

Miss Crosby pointed out an Auxiliary standard in a text from Revelation—"His servants shall serve Him, and they shall see His face, and His Name shall be in their foreheads.". The service, the inspiration, the consecration are all expressed there. How far are we from that idea! Let us speak now of our weak points. We should have every Branch within reasonable distance represented at every Diocesan meeting, so that information and enthusiasm may be carried to all the members. The *Spirit of Missions* and the *Pacific Churchman* should be as necessary and familiar to every member as is the daily newspaper. Is it so with us all? Do we realize that the Woman's Auxiliary as the Missionary Society authorized by the Church and co-ordinated with the Board of Missions claims the membership of *every* churchwoman, and are the parish officers doing all they can to interest and enlist every woman of the parish?

Shall we take this as our resolution—

"To do little things as if they were great things, because of the majesty of Jesus Christ, who works within our souls and who lives our life. And to do great things as if they were little and easy, because God is all-powerfull."

May I not ask every member in her private devotions as well as at the meetings to pray for the Auxiliary, in the spirit of this prayer:

"Take our minds, O Lord, and think through them;
Take our lips, O Lord, and speak through them;
Take our hearts, O Lord, and set them on fire
With love for Thee and to the Glory of Thy name. Amen."

DAUGHTERS OF THE KING.

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1915-1916.

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.....Mrs. F. H. Church
1051 Taylor Street.
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.....Mrs. W. C. Morrow
1871 Sacramento Street.

The Spring Local Assembly meeting was held in Trinity Church, San Francisco, April 29th. Fifty-seven members represented twelve Senior and one Junior Chapter.

It was urged by the President that all business be carried through the Local Assembly, *not* sent to Miss Behlendorf in New York.

The Treasurer reported a balance of $50.85, with several Chapters delinquent in dues and in special Self-Denial Fund. These should be sent in at once, that the quotas and Self-Denial offerings may reach the National Secretary before July 1st.

The National Council meeting will be held in St. Louis, October 14-17.

It was requested that the names of Daughters expecting to attend be sent to Mrs. Abbott, who was authorized to appoint delegates.

It was voted that when a Junior becomes a Senior Daughter she be allowed 25 cents for Junior Cross if returned.

Final action on a Provincial organization was deferred till after Convention in October.

A Junior Chapter has been formed at the University.

An ice chest is very much needed at the Mothers' Rest Room.

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Children's Page

LITTLE DOTTIE WARNER.

Her Special Treasure.

I have a lovely hank'fief bag
All trimmed around with roses,
And on this side, and that side too,
Are other kinds of posies.
My mother says that children
Should be as sweet as roses,
Must always use their hankafiefs,
And never sniff their noses.

I wear my little hank'fief bag
To Sunday School on Sunday,
And when we're going to the Park,
Or walking out, on Monday.
One day a lady smiled to me,
Way down on Market Street;
She said, when I smiled back again,
"How very quaint and sweet."
She meant my little hank'fief bag,
All trimmed around with roses;
I think she didn't notice all
The other kinds of posies.

I have two dear *twin* kitty-cats
That sleep on a blue pillow,
One's name is Puss and one is Will,
And *both* are Pussy-Willows.
They're soft and gray, just like their name
(Said little Dottie Warner),
They play most games I ever knew—
"Kittie-wants-a-corner,"
"Hide-and-seek," and roll-the-ball,
And try-to-catch-the-*tassel*
(It's on my little hank'fief bag),
Then stand right up and rastle!

They play till they are tired out,
Dear little Pussy-Willows,
Then cuddle down and go to sleep,
So sweet, on their blue pillow!
I wish some other girls or boys
Would tell about their treasures,
'Bout all the cunnin' things they do,
'Bout their little troubles, too,
But most about their pleasures.

DOTTIE WARNER,
per J. H. S. B.

A CALIFORNIA GOOSE STORY.

It happened not a hundred miles from San Francisco.

The white goose was young and, for a goose, spirited and playful. She was having her first experience at "setting" and was getting very tired of it; the thirteen beautiful eggs to be kept safe and warm were beginning to be a nuisance. True, the big gray gander stood by quite loyally, much of the time, to cheer and encourage her in her solitude, under the fragrant cypress hedge, that she herself had chosen for her nesting place.

Every day she was given a brief time for food and water, and a little stroll around the back yard for exercise, but always must hurry back to the nest. She began to sigh for freedom, and the more she thought of it the more she felt abused, till finally she shook out her feathers, flapped her great white wings and set out for one real enjoyable outing and a little chat with her friends on the other side of the hedge. There was a little tunnel under the foliage from which she could see her former companions strolling about in the lovely spring sunshine, feeding on the tender new grass or taking delightful "swims" in their little pond. She passed through the tunnel.

"Why, hallo, Sis!" cried the others, "thought you were setting."

"I am," replied Sis, "but I'm now taking a little respite while the eggs are airing. All set and no play make one a dull goose."

"Yes," chattered an old mother goose, "but all play and no set make eggs of no use. Better get back to yours right quick. Here comes the General! Now you'll catch it!"

And truly, there came the big gander, half running, half flying.

"Your eggs are getting chilled!" he squawked.

"Cover them yourself then!" said the saucy Sis. "It's no fair for me to have all the trouble."

"Forward, march!" ordered the General in a terrible voice, and all the old mother geese set up a fearful hissing.

Silly Sis meekly bent her head and goose-stepped a double-quick back to her nest, where the outraged General administered a sound drubbing with his wings. "Now set," he ordered.

It was Goosie's first and only act of insubordination. *She set*—and very soon she had her reward, marching forth with her lovely brood, a proud and dignified young mother goose. Now who so attentive and fatherly as the once stern "General!" In due time "Sis" also had the joy of leading her young ones to the pond, where they took to the water like regular water babies. J. H. S. B.

APRIL RAIN.

By Robert Loveman.

It is not raining rain to me,
It's raining daffodils;
In every dimpled drop I see
Wild flowers on distant hills.

The clouds of gray engulf the day
And overwhelm the town;
It is not raining rain to me,
It's raining roses down.

It is not raining rain to me,
But fields of clover bloom,
Where any buccaneering bee
May find a bed and room.

A health unto the happy!
A fig for him who frets!
It is not raining rain to me,
It's raining violets.

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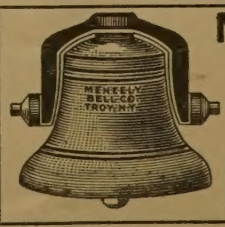
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Literature of the Day

What Jesus Christ Thought of Himself. An Outline Study and Interpretation of His Self Revelation in the Gospels. Anson P. Stokes. MacMillans. $1.00.

Last January a book—"Christ's Experience of God"—was noticed in these columns. From a Churchman's point of view, or, to put it otherwise, from that of belief in the Trinity, the title was a palpable contradiction in terms, involving a manifest absurdity and equally manifest heresy. These remarks apply to this book also, and further both assume the faculty of penetration into the very innermost thought of Jesus our Lord. The authors may be reverent in expression and almost devout in their speculations. But the old, centuries old, question of Zophor the Naamathite rises in the mind, "Canst thou by searching find out God? Canst thou find out the Almighty to perfection?" The questioner may be and probably is dissolved into a myth shadowy as King Arthur, but his question remains and is exceedingly pertinent to any such probing of the thought of Jesus Christ as the author spends his strength for nothing in trying to achieve—that is, from our point of view. But the last sentence but one, the winding up, reveals that while the author accepts the divinity of Christ's Mission, he does so in terms of limitation quite inconsistent with any belief in Christ as "Very God of Very God": "We should thing of him as he seems to have thought of himself and as he was considered by the early disciples, as a man among men, who, by the completeness of his consecration to God, and by the realization of a great historical ideal which he spiritualized and broadened, became the Messiah, the one and the only one who by the effective example of his life, death, teachings and character, has made divine sonship possible for all humanity. In a word, Jesus believed that he was the Christ and there is no reason why we should not accept his belief as our own. And then we may close with the final words of the original gospel attributed to John, 'These are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name'." Quite so, but we accept them in St. John's sense, rather than in Mr. Stokes. Further, it does not seem essential that we should know what Jesus thought of Himself, even if there were any man of woman born equal to the revelation. Nor can it be honestly said that such knowledge would aid our spiritual life or intensify love for Jesus. The most imperative thing for us to learn is and will be—what He thinks about us?

Instructions on the Atonement. Revd. Paul Bull. Longmans. 90 cents net.

The author is well known in the Church of England as a remarkably energetic Priest of the Community of the Resurrection at Mirfield and is a notable preacher and author. If he preaches as he writes, one would rather not "sit under him" for fear of resulting headache and mental fatigue, for he would inevitably compel attention as he surely does in his books. It is not a cold scientific theological treatise like too many works on this subject, for it is instinct with the fire of love. And there is the power of driving things home by apt and very original similes. In the preface there is this, which is of continuous force in view of these theologians who exalt the Death on the Cross as the sum and the substance of the atonement: "For that leads us to forget that if we are reconciled by Christ's death, we are also saved by His Life." And this as regards sin is but one out of many things apt and meet: "If a man drops vitriol on his eyeball, it is a mistake to say God punishes him with blindness. The sulphuric acid robs him of the power to see. So every sin in its degree destroys in the soul something of its ability to see the heavenly vision and eats out something of the capacity for love." (P. 17). This, too, is a word in season for the unctuous detached "Christian," whom not merely the author, but every Priest has met, "who boast that they belong to no Church or Sect but stand alone with Christ. Their lives are free from ordinary vices and they use the language of Protestant piety very freely. In every case they are hardened in spiritual pride, that deadly sin of religious men and women, and it is obvious enough that they belong to the Sect of the Pharisees, the Separatists. They are simply the prey of that fundamental falsehood which lies at the root of so much of the sin and misery in this world, the atomic conception of personality, which treats each person as a solitary unit, a self contained, self sufficient individual." (P. 85). It was that precisely which blocked Our Lord's work on earth, and it was just that which made the Cross not only possible but inevitable from an earthly viewpoint. For those who have ears to hear and eyes to see, the little book will be both a joy and a revelation. Others not so gifted may well let it alone and preserve the serenity of their self content.

Israel's Account of the Beginnings Contained in Genesis I-XI. W. M. Patton, D. D. Pilgrim Press. Boston $1 net.

The now inevitable foreword of praise and eulogy on the coverslip assures us that this book is intended for "those who wish a brief and clear presentation of modern scholarship with regard to those opening pages of Scripture." It also says that "Professor Patton is in full sympathy with sound modern Biblical Scholarship and is a fine expounder of its assured conclusions." There are many who are longing to know what is "sound Biblical Criticism" in these days of debate and would hail with supreme delight the coming of a Daniel to judgment whose decisions could be accepted as final. Dr. Patton's book is clearly the result of wide reading and patient thought, but the present writer does not presume for one moment to be able to decide where so many doctors differ on the most vital points. And they do differ with the most charming unanimity. Those who have not penetrated into the innermost methods of the Higher Criticism are lost in stunned wonder at the positive statements, not speculation but stated facts, about primitive peoples, their doings, the motives that actuated them,—as if they were of yesterday and the same section of the country. Dr. Patton's book may be all that is claimed for it, but the writer of this notice is not competent to judge. For he has neither the encyclopedic knowledge nor the felicitous hardihood of guessing with rooted conviction of the guessers' rightness, that must be the equipment of an up-to-date Biblical critic.

Our Homeward Way. Addresses on the Service of Holy Communion. Rev. S. T. Sykes. Longmans. 75 cents net.

Fitted to the needs of all communicants, there is a special purpose throughout for the unconfirmed, and for the large contingent so extremely difficult to deal with who, having been confirmed, do not communicate. The author is vicar of a large parish in Liverpool, but the problem of utterly negligent confirmees is only too clamorous for solution here and apparently as utterly impossible. One is thankful for any help in that direction and this book *is* very helpful. It puts the teaching of the catechism on a more direct, intimate personal basis, instead of the weak, sloppy generalities so often substituted. So also with Holy Communion. It is therefore a very valuable, useful manual. But all the manuals in the world will be as effective as water that runneth apace through a sieve, unless the users of them bring their candidates to face what is involved in confirmation with the seriousness that belongs to eternal values and eternal issues. The old days of use and wont and formal observance ought to be well over by these times. But there still lingers, even in these solemn matters, much that no other word suits so well as perfunctoriness. And it needs no interpretation.

The Centennial History of the American Bible Society. H. O. Dwight. MacMillan's. Illustrated. 2 vols. $2 the set.

These two books contain the story of the American Bible Society, which was founded in May, 1816, exactly one hundred years ago, on the lines of the similar society in England. It has done similar and splendid work, only limited by its opportunities, and the two books are the

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account of methods and results, and make interesting reading.

The Psalter, Its Growth, Character and Use. A. C. A. Hall, Bishop of Vermont. Longmans. 35 cents.

"My attempt has been to bring together in a short form for ordinarily intelligent people, a summary of some of the conclusions of scholars, with a view to the better understanding of the Psalms, especially as they are used in the Church's service." It is wonderful how much the Bishop has boiled down into the holding capacity of his pamphlet. Much of it will undoubtedly be new to the average user of the Psalter. But what is badly wanted, it seems to the present writer, is a compact, plainly written little book, for the unlearned chiefly, but for the average user of the Psalms also, explaining cruxes, bringing out the spiritual teaching of the Psalms, not forcing strained allegorisms into them, but just making the book plainer for those whose reading does not lie in the direction of commentaries.

The Forks of the Road. W. Gladden. MacMillan's. 50 cents.

"This book gained the prize offered by the Church Peace Union for the best essay on 'War and Peace.'" This is sufficiently indicative of its content, and any one who knows the writings of the author will be prepared to find able treatment and very helpful thoughts on those absorbing topics.

This Time and Its Interpretation. G. H. S. Walpole, Bishop of Edinburgh. Longmans. $1.

The Bishop set himself a very difficult task when he conceived the idea of providing any interpretation of this "Time" beyond that which lies on the surface and may be read, if he will, by the average man. But the last chapter interprets it as a Call to Repentance, and in that every one will thoroughly agree with him.

The Gospel of Goodwill as Revealed by Contemporary Scriptures. W. De Witt Hyde. MacMillan's. $1.50.

The President of Bowdoin College is among the myriad seekers of the day for, if not new truths, yet strikingly novel ways of dressing up and preserving the old. What he calls the "Gospel of Good Will" is set forth with marked plainness and force in the Gospel of the Bible. Not many, we fancy, will think it much of gain to put in the place of these a modern poet so essentially coarse and blatent as Masefield, who certainly has not the gift of "noble words touched with emotion." Nor does Jerome's "Passing of the Third Floor Back," not even Winston Churchill's much praised book, nor any of the others whose books furnish texts for the author's sermons or excursions, disturb our belief in the least that the old is better, or move in us any desire to exchange "old lamps for new."

The Church in Time of War. Bishop of London, A. F. W. Ingram. Young Churchman Co., Milwaukee. $1.

For downright thrilling, outspoken earnestness that stirs men out of themselves, shows them the right and moves them to the doing of it, it would be hard to find a parallel in these days to Bishop Ingram. The story of his visit to the front showed to what fine issues the war had moved him, and this book is further proof, if anything so superfluous were needed. It consists of sermons, of Quiet Days for Clergy, for Churchworkers, and other sermons on the war. He defends the Church from all captious critics who accuse the Church and her clergy of failure to rise to the occasion. "What the Church did do was this—within the first fortnight of the war, in addition to those offered to the Admiralty, it offered two thousand men to the War Office as chaplains, that is, to share the risk of danger and death with the army." The difficulty since has been, not to find men, but to restrain them. In these sickening, heavily shadowed days, days when there seems to be no gleam, no light breaking anywhere, it is like the call of the trumpet, these words ringing through all the devildom and misery, bidding us hope and believe that God is not only in His heaven but in the world which is still His. So although spoken to conditions so different from our own, it is a book to be thankful for, because even those not directly involved must and do feel acutely the heart-breaking strain of what is going on across the seas, and may yet some day for all we know touch us more nearly. The addresses at a Clergy Retreat are outspoken, incisive, wise, born of wide experience and shrewd observation, stern, pointed in rebuke, but underlying it all, the ruling passion, the desire that the work of the Master should be well done, with the uttermost of energy and devotion. He is very apt at quotations and uses them with sledgehammer effect, as for instance, Dr. Arnold's saying at Rugby: "I give my boys to drink out of running water, not out of a stagnant pool." There is no need to explain. *Mutatis mutandis* the Bishop's words apply to clergy everywhere, and it will greatly be to our soul's health if we mark them and act upon them.

A Scheme of Teaching on the Church's Year and a Year's Course of Lessons for Sunday School Classes. Constance Nankivell. Young Churchman Co. $1.

This book differs entirely from most books of this class, is the direct antithesis of the ordinary dry bones of graded lessons, which seem to have but the one goal in view—teaching made easy with least expenditure of brains on the part of the teacher. There is solid substance in both parts of the scheme. "This handbook tries to trace the unity of purpose in the changing parts of the Communion service and to place an outline of it more or less ready to hand," (Part A) simple addresses, and (B) Sunday School classes. To put first things first is a principle which the Church never fails to observe. That sounds trite, because it is so obvious—to the perceptive—but the number of these is not legion. The first part would serve admirably for a Prayerbook class where the leader of it seeks to elucidate the content of the Prayer Book. And it might even furnish material for sermons. The Sunday School lessons have a special purpose in view which does not apply in this country, but even so, the dominant purpose is efficient instruction in the things which every one needs to know for his soul's health. It is a thoroughly and exceptionally good book, and one is glad to have the chance of calling attention to it.

Commencement Days. A Book for Graduates. W. Gladden. MacMillan's. $1.25.

A book of wise counsels, laden with thought, shrewd insight, and deep interest in opening lives, cheery and bright withal as all Dr. Gladden's books are. It is a book that may be read before commencement just as much as after, although written designedly for the later period. It goes without saying how many parents are on the anxious seat during college terms as well as after, and this book may be commended to their earnest reading. Their own assimilation of it would not do them any harm and the passing of it on to sons and daughters might issue in a very positive good.

The Glad Tidings of Reconciliation. E. A. Knox, Bishop of Birmingham. Longmans. $1.35 net.

The Bishop begins his preface by saying that "an apology is needed for adding to the literature of the Atonement, especially since the writer is no better qualified for his task than many of those for whom the book is written." This is candid. The first is very certainly accurate; as for the second, no one perhaps except the Bishop himself has the materials for accurate judgment. But he is of opinion that "a nervous dread seems to have crept over no inappreciable portion of the Church that this its special message is out of date." Well, it may be so. The Bishop has infinitely larger chances of observation than the present writer. But may it not be that the "nervous dread" is but the last protest against that expiation theory which once, and no long time ago either, had so firm a grip? Anyhow, it would seem that there are books enough about the Atonement and that the multiplication of them is the darkening of counsel and the confusing of the plain but intelligent man with theories he cannot harmonize. The love of God manifested in Jesus ought to be enough for us. As a matter of fact, it is all summed up in "God so loved the world" and in the love of Jesus that wrought it out to the end. That is the sum of all the apologetics on the Atonement and it would be an untold blessing if authors would but recognize the fact and stop elaborate writing about things they desire to look into but which are barred by their limitations. The Bishop of London in his last book says this, which covers the whole business of efforts to penetrate into and analyze the unknowable, "The more I read, the more I think not of any theory of Atonement, but of the fact of it."

H. H.

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